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THEOLOGY—*Critical.*

Isaiah liii. 8. He was taken from prison and from Judgment: and who shall declare his generation, for he was cut off out of the land of the living, &c.

Bishop Lowth translates this passage thus,

By an oppressive judgment he was taken off;
And his manner of life, who would declare?
For he was cut off, &c.

And on the clause, "And the manner of his life, who would declare?" he has the following note, which throws some light on this interesting passage.

"My learned friend Dr. Kennicott has communicated to me the following passages from the Mishna and the Gemara of Babylon, as leading to a satisfactory explication of this difficult place. It is said in the former, that, before any one was punished for a capital crime, proclamation was made before the prisoner by the public crier in these words, 'If any one knows any thing concerning the innocence of this man, let him come forward and declare it. On which passage the Gemara of Babylon adds, that, 'before the death of Jesus, this proclamation was made for forty days; but no defence could be found.' On which words Lardner observes, 'It is truly surprising to see such falsities contrary to well known facts.' Testimonies Vol. 1. p. 198. The report is certainly false: but this false report is founded on the supposition, that there was such a custom, and so far confirms the account given from the Mishna. The Mishna was composed in the beginning of the second century, according to Prideaux: Lardner ascribes it to the year 180.

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Casaubon has a quotation from Maimonides, which farther confirms this account. 'It was customary, when a criminal was sentenced to death, as he was going from the place of judgment to that of execution, for a Crier to go before him, uttering these words, 'This man is going out to be put to *such* a death, because he has been guilty of *such* a transgression at *such* a time, and in *such* a place, and *such* and *such* persons are the witnesses. If any one knows of any thing to prove his innocence, let him come forward and speak for him.'

Now it is plain from the history of the four Evangelists, that in the trial and condemnation of Jesus, no such rule was observed;—though according to the account of the Mishna it must have been in practice at that time;—no proclamation was made for any person to bear witness to the innocence and character of Jesus; nor did any one voluntarily step forth to give their attestation to it. And our Saviour seems to refer to such a custom, and to claim the benefit of it, by his answer to the high priest, when he asked him of his disciples and of his doctrine. 'I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them that heard me, what I have said unto them: behold they know what I said. John xviii. 20, 21. This, therefore, was one remarkable instance of hardship and injustice, among others predicted by the prophet, which our Saviour underwent in his trials and sufferings.

St. Paul likewise, in similar circumstances, standing before the judgment seat of Festus, seems to complain of the same unjust treatment, that no one was called or would appear to vindicate his character. '*My manner of life* from my youth, which was at the first among my own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify; that after the strictest sect of our religion, I lived a Pharisee." Acts xxvi. 4. 5.

Thus far Bishop Lowth—This liii. Chap. of Isai. has always been regarded as a most important part of Scripture. It is a history, by anticipation, of the sufferings, death, and burial of the Messiah. Whenever studied with impartiality and attention, it has produced conviction of the truth concerning Jesus Christ. The force of the argument lies in this; that there is a prophecy in minute detail, concerning some person, who should live a life of reproach, die by an unjust sentence, be buried in a certain way, and by means of his death accomplish very important effects. Now all these particulars

in their very minutest specifications, were verified in Jesus of Nazareth. Should one conjecture that some hundreds of years hence a person of some distinction should live a life of poverty and disgrace and die an ignominious death; the verification of the conjecture would create some surprise, but nothing more. But if, instead of a vague conjecture, there should be a detail of circumstances, all out of the ordinary track of human life, in proportion to the extent of this detail would be the improbability of its verification. The specification of fifteen or twenty extraordinary particulars, would be as *millions of millions* to one against their fulfilment. And just so strong is the argument, when such specification is made, and such verification has taken place, in support of the inspiration of the prophet. He who, by a clear and decisive illustration of an obscure clause, in such a passage as this, adds one particular to the number, adds very great force to the argument. And this service, we suppose, bishop Lowth has performed by the illustration borrowed from Kennicott.

John xix. 33, 34, 35. "But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. *And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.*"

Very great stress seems to be laid by the apostle on the event here recorded. This is done, because, here is shown, at once, the fulfilment of two predictions, namely that 'a bone of him shall not be broken'—and, 'they shall look on him whom they pierced.' Besides, the circumstance of the issuing of *blood* and *water* from the side of our saviour, was probably in the eyes of the apostle a very marvellous one. It proves either that the spear went to the heart of our saviour, piercing the *pericardium* (a small bag or sac in which the heart as it were swims in water,) or that he had been so long dead that the blood was cold, and had separated into its red and watery parts. In either case it proved that our Jesus was dead. His resurrection then must have been a real, and miraculous restoration of life.

It is remarked by some critics that there is an ambiguity in the translation of the 35th verse, which does not exist in the original. "*He* that saw it bare record, and his record is true; and *He* knoweth that he saith true &c." Here it seems

as though the latter *He* means the same person with the former, the one that bare record to what he saw—But the Greek does not so express it. The word is *Κατένωσ*, and instead of being rendered *He* (the writer,) ought to have been rendered, *and that person*; (Jesus, mentioned verse thirty third.) There is here then an appeal to two witnesses to confirm the truth. As though John had said, “I saw this strange event, I record it, and my record also is true; he then makes an animated appeal to the Lord Jesus, as alive, and witnessing what he was then writing. “That person, [namely Jesus who was already dead] knoweth that I speak truth. Here then is an attestation to the truth that Jesus not only lives, but that although removed to heaven he sees and knows what men do and think here on earth. The apostles of Christ did not regard him as a mere man.

[The following remarks are extracted from *The Scripture Testimony to the Messiah*, By John Pye Smith. We are persuaded that our readers will prefer it to any thing that we can offer of our own on this subject.]

ON THE INTERPRETATION OF SCRIPTURE.

OUR faith, if it be a “**BELIEF OF THE TRUTH**,” must be “built upon the foundation of the apostles and prophets.” Their writings are “the testimony of God,” “the truth, to resist which” would prove us to be “men of corrupt minds, reprobate concerning the faith:” and, as we must seek an answer to our present inquiry, from no other than this source of knowledge, so we find, that these “**Holy Scriptures**, given by inspiration of God,” *professedly* make it their **PRINCIPAL** object to announce, to describe, and to honour the Saviour. “Moses, the prophets, and the authors of the psalms,” (denoting by a known Jewish phrase, all the inspired writers of the Old Testament,) testified and wrote concerning him. “The testimony of Jesus is the spirit of prophecy. To him give all the prophets witness. The Spirit of Christ in them testified before of the sufferings of Christ, and the glories that should follow.” We have, also, “the word of prophecy more confirmed” by those who had been “the eye-witnesses and attendants of the **WORD**; who saw, and bore witness, and declared unto us, that **ETERNAL LIFE**, which was with the **FATHER**, and was manifested unto us;” who uttered

these great "things, not in expressions taught by human wisdom, but in those taught by the SPIRIT;" and of whose competency, veracity, and unerring inspiration, we have the fullest proofs.

If, then, we can acquire, a satisfactory knowledge of the *true* and *genuine* import of this scriptural testimony, we shall be at no loss to answer the question once proposed by the most revered authority, "What think ye of the Christ?"

And is it difficult to make this acquisition? Is a point, of all others the most momentous, in its connections and consequences, to our religious interests, and our dearest hopes, surrounded with obscurity so deep, that none but those who have leisure and learning for conducting a tedious and intricate disquisition, can hope to arrive at the satisfaction and moral certainty of a divine faith? If we believe, and duly appreciate what the scriptures teach, in terms as plain as they are emphatic and glowing, on "the EXCELLENCY of the knowledge of Christ Jesus our Lord," can we admit a supposition which seems so repugnant to the most acknowledged truths concerning the wisdom and goodness of God, and the necessity and value of his revelation? "What is true is easy," said the Spartan lawgiver: and if, in any case of importance, we can rely upon the position, it must certainly be in such as the present. Though the doctrines of revealed religion be sublime "beyond a seraph's thought" as their design, their subject, and their Author would lead us to expect; though they involve the everlasting "treasures of wisdom and knowledge, unsearchable riches, and mysteries, which from eternity had been hidden in God;" and though they present inexhaustible materials for the labour and delight of well-directed study;—still, as to the perception of their leading principles and the attainment of their chief design, they must be plain to the simple and honest mind, which seeks divine knowledge with serious attention and a devotional heart.

We need not go back to prove, what every consistent Protestant is tenacious of, that, under the New Testament dispensation, the scriptures are designed for the common use and benefit of all ages and nations. This principle, of necessity, implies another; that the scriptures are *adapted* for this universal use and understanding; that such is their original perspicuity and force, that they are capable of being conveyed through all diversities of nation, age, and language, with little injury to their beauty, and none to their plainness in all material points. Unlike the admired writers of heathen

antiquity, whose eminence greatly rests on their exquisite and unrivalled diction, the Hebrew prophets and poets owe nothing to the harsh and unpolished language in which they wrote. Their pathos, grandeur, and sublimity, arise entirely from their sentiments: and these may be displayed in almost any language. And, though the writers of the New Testament used the most copious, and flexible, and powerful of tongues, the wisdom of God did not see fit to endow them with Ionic sweetness, or Attic taste. They adopted a cast of expression, simple, indeed, and plain, but which sounded strange and inelegant, and even barbarous, in Grecian ears. Yet this peculiarity, though derived from their national idiom, was better adapted for the instruction of all ages and nations than a more classical style would have been; for it is more in accordance with the phraseology of common life, which has a remarkable similarity in all countries. The less object is rejected, and the greater secured. Beauty is sacrificed to utility: the intransmissible charm of words, to the strong and clear display of truth, in a manner the least liable to be impaired by the changes of time.

That the writers of the New Testament, in employing their Hebraized, and, in other respects, peculiar diction, merely did what, without a miracle, they of necessity must have done, is an obvious remark: but it is equally deserving of attention, that this characteristic diction is, from its plainness and its partaking of the cast of common life, well calculated to be universally intelligible. Authors on biblical idioms have, too generally, overlooked this circumstance. They have dwelt so much on the doctrine of Hebraisms as almost to imply that the Christian scriptures are unintelligible throughout, without a farrago of Jewish and other oriental learning. I deny not the utility of such learning: but I wish to establish a correct idea of the nature and extent of its utility, as seldom reaching beyond the explaining of allusions and phrases of *minor* importance; while the great facts and doctrines, the precepts and the promises, of the gospel, are expressed in terms the most plain and the least associated with remote allusions. Whoever has studied the vast collections of Lightfoot, Schoettgenius, and Wetstein, can judge of the truth of this observation. Perhaps, if he would take the trouble to make a list of instances in which *doctrinal* elucidations are derived from this source, he would be surprized at their comparative fewness.

A cause of this advantageous peculiarity in the style of the New Testament, under the providence of its great Inspire,

may be found in the state of society, particularly among the Jews, at the time of its composition. All the nations on the coasts of the Mediterranean were in the practice of free and ready intercourse; and the occupations of common life, in the middling and lower orders, had pretty generally settled into a resemblance to the habits of the same orders of the community, in every following period, when the state of advancement in civilization has been about the same point. Persons in such circumstances, when, not from vanity or ambition, but from the honest impulse of conscience and piety, they became authors; would use a style plain and humble, equally distant from the lofty grandeur of a ruder and independant age, and from the fastidious refinement which attends the decay of genius among the educated classes. Such a style, the father of criticism pronounces to be "the clearest."

If these observations be founded in truth, they will induce us to suspect the soundness of that system of interpretation, which assumes that the New Testament is written in a style of hyperbole, metaphor, and allegory; to such a degree, that, when the critical operator has brought out what he deems the sober sense, the reader of plain understanding and simple piety is astonished at a result so diminutive, and so disproportionate to the general use and purpose of words.

Such a principle of interpretation, however, will not strongly recommend itself to those who regard "the words of the Lord as pure words, as silver tried in a furnace of earth, purified seven times." As little will it seem compatible with the testimony of the apostle Paul, to whom, more than any other writer of the New Testament, these extravagancies have been imputed, by some modern divines. When the greatness of the truths he uttered brought on him the charge of raving he protested that he spoke "the words of truth and soberness." He admitted that he was (*ιδιώτης τῷ λόγῳ*) plain, common, plebeian, or even vulgar, in speech. Having beheld, with unveiled face, the glory of the Lord, he preached not a veiled gospel, he used not the enticing words of man's wisdom.

These observations will not be understood as affirming the humble style of the New Testament to be such as excludes the natural figures of thought, or of diction; or that the noblest elevation, of both sentiment and expression, is not often exhibited in these sacred books. The true sublime could not but arise, from the moment and majesty of the subjects; and the simplest diction is the best vehicle of its expression. But the figurative style of the New Testament is

very different from that which has been called the Asiatic style. It has been of unhappy consequence, in relation to the interpretation of scripture, that these have been considered as the same, or nearly similar. "That strong hyperbolical manner," says Dr. Blair, "which we have been long accustomed to call the oriental manner of poetry (because some of the earliest poetical productions came to us from the east,) is in truth no more oriental than occidental; it is characteristic of an age rather than of a country; and belongs, in some measure, to all nations at that period which first gives rise to music and to song. Mankind never resemble each other so much, as they do in the beginnings of society. The style of all the most early languages, among nations who are in the first and rude periods of society, is found, without exception, to be full of figures; hyperbolical and picturesque in a high degree. We have a striking instance of this in the American languages; which are known, by the most authentic accounts, to be figurative to excess." The poetical parts of the Old Testament, especially the prophecies, possess this character: and, after a long interval, it is again discovered in the Koran, and the most admired Arabic and Persian poets. But *this is not* the style of the New Testament, if we except the symbolical descriptions of the Apocalypse, evidently deduced from that of the Jewish prophets. The style of the evangelists and apostles is that of plain men, men of serious business, and who had not the leisure, nor the inclination, nor any of the ordinary motives, to practise the arts of rhetoric. If we study their sacred productions, under a persuasion that they are wreathed in flowers, and that their solemn declarations of truth and authority are to undergo a large discount, on the score of hyperbole, metaphor, and allegory, it is more than probable that we shall miss the treasure and embrace a cloud.

An attentive perusal of the Christian scriptures may lead us, also, to observe, that whatever figures do occur, they are either the easy and spontaneous product of pure natural feeling; or if the marks of design appear, they are manifestly employed, not to recommend the writer, not to dazzle or even to please the reader, but with the honest and unmixed purpose of making truth *more plain* to the understanding, or of impressing it more deeply on the heart; not to adorn, but to illustrate; not to confound, but to convince.

Another circumstance of importance, in the figurative diction of the New Testament, relates to the sources from which it is drawn. Our Lord himself generally adverts to the

works of nature and the ordinary labours of men: but, in the epistles, it is particularly observable that the materials of allusion, comparison, and metaphor, by which *doctrinal* points are illustrated, are derived almost *exclusively* from the religious observances of the Old Testament; the constitution and the principal officers of the Israelitic state; the site and the services of the temple; the sacrifices and the altar; the holy place and the mercy seat.

Figures of this kind, above all others, possessed the advantage of a determinate and well known signification. They were parts of a system, originally of divine appointment, and the shadow of good things to come. Their significancy did not depend on the invention of ingenious analogies, but on fixed and solid principles, the design of the whole, and the relation and use of the parts. The principal occurrences, in the dispensations of God towards the Israelites, are declared to have “happened to them as types.—The law was an instructor leading to Christ.—It was the bringing in of a better hope. The first tabernacle was a parable for the time then present. Its priests performed their ministry to that which was a copy and shadow of heavenly things. The holy places made with hands, were a type answering to the true ones. The law had a shadow of good things to come.”

These observations will not, I hope, appear irrelevant to those who have remarked the manner in which scriptural evidence is eluded, under the pretence of its being couched in figurative expressions. Under this allegation, often true in itself, those theologians who oppose the Deity and Atonement of Christ, dispose very compendiously of many texts: as if their being metaphorical, or allusive to the Levitical rites, were a sufficient reason for setting them aside as of little or no significancy. This easy method of arguing is generally coupled with a style of censorial remark upon the language itself of the scriptures, not very modest, or much becoming those who acknowledge that the entrance of God's word giveth light, and who receive it with the meekness of reverential acquiescence. The following passages may serve as specimens:—“Undoubtedly Christ spoke thus on purpose, that his words might be understood in different ways, so that wicked men, not sufficiently scrutinizing the words, might have some plausible ground of objection: for it was Christ's usual manner to use such expressions as would, in some way, entangle wicked men.” “St. Paul can hardly be considered as entirely free from blame: he hath had too little regard to the consistency of these representations. This proceeding

could not but tend to throw confusion into our views of the end and design of the death of Christ." "This, I am apprehensive, will appear to be but little satisfactory to any one that wisheth to see Christianity effectually cleared from a charge of licentiousness. At best, it is disappointing his reader, whose expectations he had raised so high by the spirited manner in which he resented the imputation, and begun his answer; by putting him off with a mere allusion, instead of a solid argument. But even the allusion seems to be faulty. It is both arbitrary and defective." "Whether or no St. Paul's undoubted good sense was satisfied with it, it answered his purpose the best of any method in the world." "As the Jews boasted much of their priesthood, their sacrifices, and their temple, the writer of this epistle [to the Hebrews] finds a high priest, a sacrifice, and a temple, in the Christian scheme. But, in this, it may be easily supposed, there is room for much imagination in fancying resemblances where the appearances are very slight, so that much stress is not to be laid on arguments of this kind." "This epistle contains many important observations, and many wholesome truths, mingled indeed with some far-fetched analogies and inaccurate reasonings." "The writer of this epistle, having found in Psalm cx. the priesthood of the Messiah compared with that of Melchisedec; strains the similitude to as many points of resemblance as possible." Jesus knowing their mean and secular views, resolved to release himself from these selfish and unworthy attendants; and, for this purpose, he delivers a discourse which they could not comprehend, and the design of which was to shock their prejudices, to disgust their feelings, and to alienate them from his society." Such designs, and such contrivances to accomplish them, the Calm Inquirer attributes to the wisest and best, the most benevolent and amiable of teachers! And such bad faith, as well as bad reasoning, do the leaders of the sect not scruple to attach to the greatest of the apostles, a man who, irrespectively of his inspiration, may vie with all history for integrity of character and independence of mind!

The **RADICAL ERROR**, which is latent in these bold declarations, and which appears to me to diffuse its influence through every distinguishing part of the Unitarian system, is the assumption of low and degrading thoughts concerning the **BLESSED** and **HOLY GOD**, his moral government, and the revelation of his justice and grace. Let a man, with a candid, pure, and devotional mind, turn from the frigid comments of

this school to the glowing energy which warms and illuminates the apostolic pages;—and will he not be compelled to acknowledge that the views and feelings of the scriptural writers, and the dictates of these modern refiners, are irreconcilably contradictory?

It is now submitted to the judgment of the reader, whether the remarks in this chapter have sufficiently established the points already stated; that the style of the New Testament scriptures is well adapted for intelligence and perspicuity to all ranks of men, in every nation, and in every period of time;—that they are wisely calculated to suffer less in translation than most other writings;—and that their figurative expressions are, in the most important cases constructed upon a regular principle, the general design of which guides and illustrates the particular instances of its application.

If these views be correct, the application of them will facilitate our proposed inquiries, and preclude many objections.

THEOLOGY.—PRACTICAL.

[We received sometime ago, from a correspondent in Glasgow, a book of which the following is the title, "*A Treatise on the Covenant of Grace*:" By John Colquhoun, D. D. It is a work, in our judgment, of very great excellence. In one 12mo volume, we find the substance of what has been written on this important subject by Witsius, Turretine, Brown, Hervey, Boston, and other writers of eminence. The whole is delivered in a plain, strong style of expression, intelligible to the unlearned, and not at all calculated to offend the man of taste. We have much wished to see it republished and in general circulation. Under the head of PRACTICAL THEOLOGY, we have determined to give a large extract from the 8th chapter, as follows.]

EVIDENCES OF ONE'S BEING PERSONALLY INSTATED IN THE COVENANT OF GRACE.

The covenant of works, and the covenant of grace, divide all mankind between them. Every man in the world, is under one or other of the two; and no man can, with regard to the state of his soul, be under both at the same time.(a) Under

(a) Rom. vi. 14.

the covenant of works, stands a very numerous party in the first Adam, the head of that violated covenant, deriving from him, sin and death. Under the covenant of grace, stands a select party in the second Adam, the Head of that fulfilled covenant, receiving from Him, righteousness and life. These two parties will be judged, each, according to the covenant under which they are. The former, will be eternally punished, in virtue of the curse of the covenant, under which they lie; and the latter, will be eternally saved, in virtue of the promise of the covenant, under which they stand. In the mean time, there is access for sinners, under the covenant of works, to leave that party and that covenant, and to join themselves, to the party under the covenant of grace; but death when it comes, will for ever obstruct that access. It is, therefore, the duty and interest of the one, as well as of the other, to *know* which covenant they are under. And indeed, if a man seriously considers the covenant of grace, as that on which the salvation of his precious soul depends, he can scarcely refrain from putting this question to himself; ‘What interest have I in that covenant? I have, it is true, as other sinners who hear the gospel, a *common* interest therein; by which, in contradistinction from fallen angels, I am *warranted* to come into it. But this I may have and yet perish; for, even children of the kingdom, shall be cast out into utter darkness. (b) But, have I a *saving* interest therein? Have I actually come into the bond of it? The covenant is, indeed, in the offers and ordinances of the gospel, brought to me; but am I brought into the covenant? It has been externally administered to me, in common with other sinners; but have I, by faith, so taken hold of the same, as to be personally interested in it?—In order to assist the reader, under the influences of the Spirit of truth, to return a true and satisfying answer to this momentous question, I shall lay before him, the following *marks*, of a person’s being actually, and savingly, instated in the covenant of grace:

1. They who are savingly interested in that sure covenant, have, under a true conviction of their sinfulness and misery, *fled into it for refuge*, from the dominion and curse of the broken covenant of works. They have fled into the covenant of the second Adam, as refugees from that of the first Adam, “The heirs of promise,” are persons, “who have fled for refuge, to lay hold upon the hope set before them.” (c) The time was, when they dwelt secure, under the dominion of the

(b) Matth. viii. 12.

(c) Heb. vi. 17, 18.

covenant of the law; but the Spirit of the Lord, hath set fire to their habitation there; so that, they have found themselves unable to dwell any longer, within the boundaries of that covenant. Mount Sinai, has been "altogether on a smoke" round about them; and "the trumpet of the curse of the law, has "waxed louder and louder," till it made them to hear it, on the side of their own righteousness, and even of their *best* performances, where they were deafest; and, as a curse denounced against themselves in particular, it caused them "exceedingly to fear and quake." "When the commandment came, sin revived, and they died." (d) It has chased them from every lurking place, about that burning mountain; and has left no retreat, within the limits of the broken covenant, safe to them. Not only has it driven them out of their evil courses, but out of all confidence in their good dispositions, their pure intentions, their best performances; in order that, they might escape for their life, into the covenant of grace, as the manslayer did, into the city of refuge. Hypocrites, have been convinced of the sins of their life; but sincere believers, have by the Holy Spirit been convinced, not only of the iniquities of their life, but also of the sin of their *nature*, the deep depravity, the desperate wickedness of their *heart*. The former, have with Simon the sorcerer, "wondered," or, with Felix the governor, "trembled;" but the latter, have been made with the Jailor, so to tremble, as each of them to ask, "What must I do to be saved?" Under piercing convictions of their undone condition, they have begun to lay their salvation to heart, as the one thing needful, as the main object of their attention and desire; and despairing of ever being able, by any righteousness or strength of their own, to answer the high demands of the broken law, they have betaken themselves to the covenant of grace, where righteousness and eternal life, are the *gifts* of God, "through Jesus Christ our Lord." Now, reader, is this thy case? Hadst thou ever such convictions of thy utter inability, to obey the precepts, and to endure the penalties of the covenant of works, as to be resolved to flee, without delay, into the covenant of grace, and to accept righteousness and life, as gifts of sovereign grace? Art thou, in the affair of justification, "dead to the law," as a covenant of works? Is thy hope of obtaining eternal life, by thy own obedience to it, struck dead?

(d) Rom. vii. 9.

the covenant of works, stands a very numerous party in the first Adam, the head of that violated covenant, deriving from him, sin and death. Under the covenant of grace, stands a select party in the second Adam, the Head of that fulfilled covenant, receiving from Him, righteousness and life. These two parties will be judged, each, according to the covenant under which they are. The former, will be eternally punished, in virtue of the curse of the covenant, under which they lie; and the latter, will be eternally saved, in virtue of the promise of the covenant, under which they stand. In the mean time, there is access for sinners, under the covenant of works, to leave that party and that covenant, and to join themselves, to the party under the covenant of grace; but death when it comes, will for ever obstruct that access. It is, therefore, the duty and interest of the one, as well as of the other, to *know* which covenant they are under. And indeed, if a man seriously considers the covenant of grace, as that on which the salvation of his precious soul depends, he can scarcely refrain from putting this question to himself; 'What interest have I in that covenant? I have, it is true, as other sinners who hear the gospel, a *common* interest therein; by which, in contradistinction from fallen angels, I am *warranted* to come into it. But this I may have and yet perish; for, even children of the kingdom, shall be cast out into utter darkness. (b) But, have I a *saving* interest therein? Have I actually come into the bond of it? The covenant is, indeed, in the offers and ordinances of the gospel, brought to me; but am I brought into the covenant? It has been externally administered to me, in common with other sinners; but have I, by faith, so taken hold of the same, as to be personally interested in it?—In order to assist the reader, under the influences of the Spirit of truth, to return a true and satisfying answer to this momentous question, I shall lay before him, the following *marks*, of a person's being actually, and savingly, instated in the covenant of grace:

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(b) Matth. viii. 12.

(c) Heb. vi. 17, 18.

covenant of the law; but the Spirit of the Lord, hath set fire to their habitation there; so that, they have found themselves unable to dwell any longer, within the boundaries of that covenant. Mount Sinai, has been "altogether on a smoke" round about them; and "the trumpet of the curse of the law, has "waxed louder and louder," till it made them to hear it, on the side of their own righteousness, and even of their *best* performances, where they were deafest; and, as a curse denounced against themselves in particular, it caused them "exceedingly to fear and quake." "When the commandment came, sin revived, and they died." (d) It has chased them from every lurking place, about that burning mountain; and has left no retreat, within the limits of the broken covenant, safe to them. Not only has it driven them out of their evil courses, but out of all confidence in their good dispositions, their pure intentions, their best performances; in order that, they might escape for their life, into the covenant of grace, as the manslayer did, into the city of refuge. Hypocrites, have been convinced of the sins of their life; but sincere believers, have by the Holy Spirit been convinced, not only of the iniquities of their life, but also of the sin of their *nature*, the deep depravity, the desperate wickedness of their *heart*. The former, have with Simon the sorcerer, "wondered," or, with Felix the governor, "trembled;" but the latter, have been made with the Jailor, so to tremble, as each of them to ask, "What must I do to be saved?" Under piercing convictions of their undone condition, they have begun to lay their salvation to heart, as the one thing needful, as the main object of their attention and desire; and despairing of ever being able, by any righteousness or strength of their own, to answer the high demands of the broken law, they have betaken themselves to the covenant of grace, where righteousness and eternal life, are the *gifts* of God, "through Jesus Christ our Lord." Now, reader, is this thy case? Hadst thou ever such convictions of thy utter inability, to obey the precepts, and to endure the penalties of the covenant of works, as to be resolved to flee, without delay, into the covenant of grace, and to accept righteousness and life, as gifts of sovereign grace? Art thou, in the affair of justification, "dead to the law," as a covenant of works? Is thy hope of obtaining eternal life, by thy own obedience to it, struck dead?

(d) Rom. vii. 9.

2. They who are instated in the covenant of grace, do heartily *approve of, and acquiesce in, every part* of the plan of that glorious contract.

They cordially *approve* of it. They like it, as a covenant which, in their view, is infinitely suited to the glory of Jehovah, and to all the exigencies of the soul; and are displeased with themselves for not liking it more. Regarding it, as a covenant so well ordered in all things, and so sure, that God will not, and that man cannot break it, they are well pleased with it. In the light of the word and Spirit of Christ, they see that every thing in it, is arranged in the most comely, the most convenient order. They see mercies in the covenant, corresponding to all the cases and wants, of every soul that is instated in it. They see, and it is a cheering sight! they see pardon in the covenant, for guilt in the conscience; sanctification in the covenant, for sinfulness in the soul; strength in the covenant, for weakness in the creature; comfort in the covenant, for sorrow in the heart; and stability in the covenant, for inconstancy in the believer. They behold in the covenant, all repaired, all with an infinite overplus restored, that had been forfeited by the breach of the first covenant. Here, they find security in danger, peace in trouble, fulness in want, and life in death. And having at the same time, their heart so adapted to the Saviour, and to the covenant, that less cannot satisfy, and more is not desired; they say of Christ, "He is altogether lovely," and of the covenant, It "is all our salvation, and all our desire."^(e) When God gives the new heart to a man, he so impresses upon it, the *stamp* of his device of salvation in the new covenant, as to render it fit to approve that glorious device.—The consequence is, that perceiving the way of answering the demands of law and justice, and of redeeming lost sinners, devised by the infinitely wise God, and delineated in the covenant; he thinks it to be so good, and so sure a way, that he falls off, in the affair of justification, from "the works of the law," and closes with that glorious device. Now this is an inseparable concomitant of saving faith, and a solid evidence of personal interest in the covenant. For, whosoever duly considers the corruption of the human heart, will soon perceive that, the scheme of redemption, laid out in the covenant of grace, is *entirely opposite* to the discernment, and the inclination, of depraved human nature; so that, nothing less than the infinite energy of the Spirit of grace, can dis-

(e) 2 Sam. xxiii. 5.

pose a man cordially to approve it. The Lord Jesus, therefore, pronounces them '*blessed*, whosoever shall not be offended in him.'^(f) Unregenerate men, may indeed model the covenant, in their own imagination, into such a form, as to render it an agreeable object to themselves. They may conceive it, to be a covenant intended to make persons easy and happy, whilst at the same time, it allows them, at least in some instances, to remain unholy; or, to be a covenant according to which, they may, through Christ, obtain acceptance with God by their good works, notwithstanding their natural infirmities and evil works. But in all this, they are pleased only with a creature of their own fancy, and not with Jehovah's covenant of grace. Let that holy covenant be but presented to them, in the light of the sacred Oracles; let them but for a moment view it in *that* light, and they will be sure to find fault with it. Let but the design of the covenant be plainly disclosed to them; as being to exalt the sovereign grace of God, upon the ruins of all dignity or excellency in man; to make Christ all, and man nothing, in his own salvation; and their proud heart will dislike that, and turn from it with disgust. The efficacy thereof, in separating for ever, between a soul and its beloved lusts, is no sooner discovered by natural men, than they flee from it, as from a dangerous, as well as a disgustful object. Let them be supposed seriously to think, how it is adapted, both to the honour of the Divine perfections, and to the salvation of immortal souls, and they cannot see how that can be.^(g) To the carnal Jews, it was "a stumbling block;" a device inconsistent with the perfections of Jehovah: to the learned Greeks, it was "foolishness;" a scheme of salvation, unsuitable and unsafe to be trusted to. It is the eye of faith only, that perceives it to be "the power of God, and the wisdom of God;" honourable to a holy God, and safe for a guilty creature.

They who are instated in the covenant, do likewise *acquiesce in all the parts* of it. Their heart rests in, and is satisfied with, that infinitely wise invention. Whilst "it is all their salvation," it is also "all their desire." It restores whatever they have lost. It secures whatever they would desire. It is a covenant so complete, as to leave nothing out, that can reasonably be desired, and to admit nothing in, but what is truly desirable. Here, they find a full, an overflowing, fountain of life. Here, therefore, they repose their weary souls, with cordial satisfaction, and feed their hungry souls,

(f) Matth. xi. 6.

(g) 1 Cor. ii. 14.

“as with marrow and fatness;” so that, in the bosom of this blessed covenant, their heart is at rest, their soul dwells at ease. When the covenant is discovered to them, as being made from eternity, between God the Father, and Christ the second Adam, with the infinite approbation of the Holy Spirit; they, in taking hold of it, satisfy themselves with Heaven’s draught of it, so far as it is understood by them, and do not attempt either to add to it, or to diminish from it. They are satisfied with all, that they find within the compass of the covenant, without desiring any alterations to be made in their favour. They are satisfied with the conditions of the covenant, as fulfilled by Christ alone, as well as with the promises of it, to be accomplished to themselves; with the promise of sanctification, as well as with that of justification, or of glorification; with the laws, as well as with the privileges; and with the discipline, as well as with the rewards of the covenant. Their heart rests with complacency in the whole, desiring nothing that is without and disrelishing nothing that is within, the compass of it. Accordingly, that Divine contract, as exhibited in the gospel, is in Isai. liii. 1, in the margin, styled “*a hearing*;” that is, an object to be heard or received by faith, as a sound is heard or received by the ear; according to these words, “*Hear and your soul shall live.*”(h) The children of Adam are naturally disposed to speak, rather than to hear. We are more ready, to express our own will by speaking than to receive the will of God by hearing. Since the Gospel is a declaration of the will of God for our salvation, only to be heard, and received by faith, and therefore styled, “the *hearing* of faith;”(i) the power of Divine grace is requisite, to dispose our heart to hear it, and to stop our mouth from making, in reference to it, proposals of our own.

Dost thou, reader, *approve* that Divinely excellent, that well ordered covenant? Art thou, well pleased with the whole frame of it, so far as thou understandest it; and displeased with thyself, for not being better-pleased with it? Dost thou at least, see more and more *reason*, to be well pleased with all the articles of it; and is it thy habitual desire and endeavour, to grow in thy cordial approbation of them? Is thy heart *satisfied* with every thing, that thou seest in that covenant? Is every article of it, in thy estimation, both *what* it should be, and *where* it should be? Dost thou wish for no amendments, no alterations, nothing added to it, nothing di-

(h) Isai. iv. 3.

(i) Gal. iii. 2.

minished from it? Art thou content, and desirous of becoming more and more content, to be an everlasting debtor, for all thy salvation, to the grace of that glorious covenant? If so, it is a good evidence, that thou hast a personal interest in it.

3. They who are actually instated in the covenant of grace, do sincerely *love* God in Christ, the Contriver and the Maker of that eternal covenant. They love him with supreme esteem, with undissembled affection; and loathe themselves in their own sight, for loving him so little. They love him for his *loveliness in himself*, and in proportion as they know him, they love *all* of him. They love his holiness and his justice, as well as his goodness and his truth. They also love him for his *love to them*. The faith, by which they take hold of his covenant, “worketh by love” to him. Great, was the love of God to them, which was manifested in that covenant. The glorious contracting Parties acted therein, from a principle of sovereign, unsolicited, unmerited, unbounded love. From that unmerited love to them, sprang the first motion for a covenant of grace, in order that, salvation might be secured for them. From that source it was, that the Father determined to give his dear, his only, Son for them; that the Son, with infinite willingness, resolved to *die* for them; and that the blessed Spirit, condescended to *live* in them, and so to quicken, sanctify, and comfort them. It was the infinite love of God to them, that gave rise to the proposal of “exceedingly great and precious promises” in their favour, upon terms, consistent with the honour of his holiness and justice. It was the amazing love of Christ to them, that induced Him to accept those terms. And when the Divine contract was, by the demonstration of the Spirit, according to the gospel, opened and brought home to their souls; that love shone forth to them in such a manner, that they were constrained to believe it. “We,” says the apostle John, “have known and *believed* the love that God hath to us. God is love.”^(u) That redeeming love of God, believed with application, kindled in their heart, an ardent love to Him in return. “We love him because he first loved us.”^(w) And therefore, although their love is not always vigorous in the same degree, but is stronger or weaker, according to the strength or weakness of their faith; yet, since their faith does never altogether fail, so neither does their love.^(x) It is an active principle in them, powerfully constraining them to

(u) 1 John iv. 16.

(w) 1 John iv. 19.

(x) 1 Cor. xiii. 8.

evangelical obedience; and giving the throne in their affection, to God as their covenant-God, and to Christ as their Covenant-Head: so that their soul says, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee."^(y) It makes it their greatest care, to please him and to be accepted of him; and their greatest fear, to offend him, and so provoke him to hide his face from them. It renders their duty, their delight;^(z) and the remains of sin in them, their heaviest burden, a burden from which, they long earnestly to be delivered.^(a) They also love the word of God, in which the covenant is exhibited to them, and "esteem it more than their necessary food."^(b) In few words, they love the children of God, notwithstanding the sinful infirmities which cleave to them; because they bear His image. "Every one that loveth him that begat, loveth him also that is begotten of him."^(c) And again, "We know that we have passed from death unto life, because we love the brethren."^(d)

Reader, canst thou then say, that the infinite loveliness and love of God in Christ, displayed in the covenant of grace, have been believed by thee; and that they have constrained thee to love Him, above all other objects of thy affection? to love all his perfections? all his covenant? all his words? all his people; and that with a pure heart fervently? Dost thou see more and more cause, to esteem him far above all creatures? and dost thou, in any measure, sincerely bewail the coldness of thy love to him? Is thy duty thy delight? Is it in all its parts matter of choice to thy heart? If so, it is an evidence, that thou art within the bond of his covenant of grace.

4. Such, as are personally interested in the everlasting covenant, *consent*, that the Lord Jesus, the Head of that covenant, should become *their Head*. They have cordially accepted him, to be their federal Head, and that for all the purposes of the covenant; and they remain fixed, in their determination not to alter their choice, were it to be made a thousand times. Their heart willingly submits to him, and prefers Him as a covenant-head, before every one else. They, to whom the Father in eternity, chose Christ for a Covenant-head, do in time, approve the choice and make it over again, each for himself. They are said, accordingly, to "*appoint themselves one head*."^(e) As often as they renew their

(y) Psalm lxxiii. 25.

(b) Job xxiii. 12.

(z) 1 John v. 3.

(c) 1 John v. 1.

(e) Hos. i. 11.

(a) Rom. vii. 24.

(d) 1 John iii. 14.

exercise of faith, which they daily do, they, upon the matter, reiterate this their choice. Being made deeply sensible of what they have lost, by the transgression of Adam, their first Covenant-head, the Lord Jesus is precious in their estimation, as their second Covenant-head. They came into the covenant, and they also abide in it, under the shadow of his wings entirely; expecting no benefit by it, nor from it, but only through, and under Him. They have accepted him, as their Head of Government, as well as their Head of influence. They have surrendered themselves to him, to be ruled and disposed of, as well as to be saved and supported by him; to be governed by his laws, and not by their own lusts, as well as to be saved by his grace, and not by their own works.

Now is this, reader, the habitual determination of thy heart? Art thou as willing, to be ruled by the law, and disposed of by the providence, as to be saved by the grace of Christ? Dost thou prefer Him before all others, whether in heaven or upon earth, as thy head of righteousness, and of life? as thy Head of Government, of eminence, and of influence? Dost thou cleave to him, glory in him, and "grow up into him in all things, as thy Head?" If thou doest, thou art in him and under him, within the bond of that sure covenant, of which he is the glorious Head.

5. They cordially *rely*, for all their salvation, upon the *conditions* of the covenant performed by Him. They make that consummate righteousness of his, the sole ground of their acceptance with God, and of their title to all the life, that is promised in the covenant. Believing on Jesus, is the soul's building on him, as "Jehovah our Righteousness." (f) If sinners build on any other foundation, they build on the sand, and their confidence shall be overthrown. If, being beat off from every other foundation, they still refuse to build on this one; they must, "as the chaff which the wind driveth away," inevitably perish. To believe, or build on the righteousness of Jesus Christ, can imply no less than a man's trusting on it, for all his salvation. Whether this trust be strong or weak, it must exist, else faith is not, relying on Christ for salvation is not; but the soul remains in a state of wavering, in opposition to a staying of itself by faith upon the Saviour. (g) Now they who are within the bond of the covenant, accept of the perfect righteousness of the second Adam, as the sole foundation of their hope of eternal life; for the covenant exhibits not, admits not, any other. (h) They exer-

(f) 1 Pet. ii. 6.

(g) James i. 6. 7.

(h) 1 Cor. iii. 11.

cise some degree of confidence for their own salvation, on *that ground*; by which, they are distinguished from the disbelieving and desponding: and the confidence, which they exercise for salvation, they exercise on that ground *alone*; by which they are distinguished from hypocritical, and self-righteous formalists. Both of these things, are united in the character of true believers: They “rejoice in Christ Jesus, and” at the same time “have no confidence in the flesh.”⁽ⁱ⁾

Hast thou, reader, this evidence also, of being personally instated in the everlasting covenant? Hast thou some measure of humble confidence, of particular trust in Christ, for the *whole* of thy salvation? And is *all* thy confidence for it, built on the foundation of His righteousness *alone*, offered to thee in the gospel? If so, thou art a true believer, one of the true circumcision, one of the children of the covenant. Thou hast covenant-security against eternal death, and a covenant-title to eternal life.

6. But, further, They are *satisfied with all that is promised* in the covenant. The promises of it, are a satisfying portion to their hearts. The promises of sanctification, please them as much, as those of justification and consolation. They are indeed sensible, that they have many wants; but at the same time, they see as much in the promises, as can abundantly supply them all. They are persuaded that, there is as much water in these wells of salvation, as, would most effectually quench all their thirst, if they could but obtain the art of drawing it. It is in this respect especially, that “the everlasting covenant is all their desire.”^(k) This discovery of the covenant is not from nature, but from that grace, which shews so much worth in the “one pearl of great price,” as makes a man content to “sell all that he hath” to obtain it.^(l) No man will come into the covenant, until he attain in some degree, such a discovery; for who will deliberately connect himself with one, in a marriage-covenant, or even in a contract of service, with whom he sees not how he can live? By the eye of faith, elect sinners discern in the covenant, not only a refuge to shelter him, but a portion to enrich them;^(m) else they never would choose to enter into it; and none who have once attained that discovery, would choose to remain out of it, for a moment longer. “They,” says the Psalmist, “that know thy name, will put their trust in thee.”⁽ⁿ⁾ As soon as the worth of “the treasure, hid in the

(i) Phil. iii. 3.

(k) 2 Sam. xxiii. 5.

(l) Matth. xiii. 46.

(m) Psalm cxlii. 5.

(n) Psalm ix. 10.

field" of the gospel, is spiritually discerned all is sold for the obtaining of it; (o) all is counted "loss, for the excellency of the knowledge of it." (p) 'The men of the world really do not discern *this*, in the covenant; and therefore it is but a mean, an empty thing in their estimation. That glorious contract, is in the gospel presented to them, in its breadth and length, in its fulness and suitableness; but it is far from pleasing *them*, far, very far from being *all their* desire. After all, as if they saw *nothing* that could satisfy them, they still ask, "who will shew us *any* good?" (q) Indeed, the heart of a sinner can never see enough in the covenant, to suit and satisfy its desires: till the Spirit of grace give it a new bent, and so, contract and regulate its desires; for in the covenant, no provision is made for, but against; that upon which, the unregenerate heart is mainly set. The true believer on the contrary, discerns Christ and the grace of the promises, to be the only satisfying good, the only enriching and ennobling portion, for an immortal soul.

Now is this, reader, in any measure thy attainment? Are the promises of the covenant, exceedingly great and precious in thy estimation? Are they sweet to thy soul; gratifying and satisfying to thy heart? Art thou as highly pleased with the promises of sanctification, as with those of justification and consolation? with the promises of holiness, as with those of happiness? Dost thou see emptiness every where else, and fulness only in the promises of the everlasting covenant? Dost thou now, more than formerly, see the malignity, and feel the strength, of the sin that dwelleth in thee, and thy continual need of supplies of grace from the promises? And is it in dependance on grace in the promises, and not on grace in the heart, that thou essayest to perform good works? If it be thus with thy soul, it is a good evidence, that thou art so interested in the covenant of promise, as to be one of the heirs of promise.

(o) Matth. xiii. 44, 45.

(p) Phil. iii. 8.

(q) Psalm iv. 6.

REVIEW.

Remarks made on a short Tour from Hartford to Quebec, in the Autumn of 1819. By the Author of a Journal of Travels in England, Holland, and Scotland. New-Haven, S. Converse, 1820. pp. 407.

(Continued from Page 524.)

The author here takes occasion to give a very interesting sketch of the expedition under general Burgoyne; prefacing it, however, with a summary of preceding events, that his statements might be more intelligible. He relates, indeed, nothing new. But what we had known before, has, in his manner of telling it the air of novelty.—The perusal of this part of the book afforded us very high gratification. We heartily agree with the author in thinking it expedient, in the present time to recur frequently to the history of our revolution, and to call up the spirit which animated our fathers. In the pages of Professor Silliman we find the *men of the south*, and the *men of the north*, standing side by side, and, as though one heart beat in every bosom, rushing to the encounter of the invading enemy. Among the brave and hardy sons of New-England, we see Morgan and his gallant Virginia riflemen. All owned a common country; and when one member suffered, all sympathised; when any one part was invaded all were ready to fly to its defence. It is refreshing to turn from the present scene, where we behold the North and the South arrayed against each other, in a fierce contention for political influence, to those in which the citizens of every section, mingled their blood together in the contest for independence. We mean not to meddle with the *ill-omened Missouri question*. It is not within our province. Believing, as we do, that it is, under this name, a dispute arising from local politics and sectional feelings, we think ourselves bound to keep aloof from it. Yet we cannot help turning the attention of the fierce and uncompromising disputants, to other days, and men of another spirit, to Washington and Green, and Wayne, and Schuyler, and old Stark—to Laurens, Hancock, Adams, Lee, Henry and their compeers, some in the field and some in Council, but all united, all tasking their utmost energies to promote the interests of their common country. But the reflections with which professor S. closes the account which he has given, are so

appropriate, and so valuable that we cannot deny ourselves the pleasure of inserting them here.

Should the notice of these great events tend, in any instance, to quench the odious fires of party, and to rekindle those of genuine patriotism—should it revive in any one, a veneration for the virtues of those men who faced death, in every form, regardless of their own lives, and bent only on securing to posterity, the precious blessings, which we now enjoy; and above all, should we thus be led to cherish a higher sense of gratitude to heaven, for our unexampled privileges, and to use them more temperately and wisely, the time occupied in this sketch, will not have been spent in vain. History presents no struggle for liberty which has in it more of the moral sublime than that of the American revolution. It has been, of late years, too much forgotten, in the sharp contentions of party, and he who endeavours to withdraw the public mind from those debasing conflicts, and to fix it on the grandeur of that great epoch—which, magnificent in itself, begins now, *to wear the solemn livery of antiquity, as it is viewed through the deepening twilight of almost half a century*, certainly performs a meritorious service, and can scarcely need a justification. The generation that sustained the conflict, is now almost passed away; a few hoary heads remain, seamed with honourable scars—a few *experienced* guides can still attend us to the fields of carnage, and point out the places where they and their companions fought and bled, and where sleep the bones of the slain. But these men will soon be gone; tradition and history, will, however, continue to recite their deeds, and the latest generations will be taught to venerate the defenders of our liberties—to visit the battle-grounds, which were moistened with their blood, and to thank the mighty God of battles, that the arduous conflict, terminated in the entire establishment of the liberties of this country. pp. 128—9.

These reflections are made at the close, as was remarked, of a very animated sketch of Burgoyne's expedition. Professor Silliman, was in the house, where that general had his head quarters; he went over the battle ground, in company with an old man, who acted as guide to the American army; he visited the grave of the gallant Frazer; he was on the field of surrender. His recollections of the events associated with all these places, are those of a man of fine, patriotic feelings. It would give us pleasure to make large extracts here, but we cannot thus indulge our readers, or ourselves. A few specimens only can be afforded. The author gives the following account of the death of Frazer, the idol of the British army, which he received from Richard Brent, late a member of Congress from Virginia, who had it from Morgan's own mouth.

In the battle of October the seventh, the last pitched battle, that was fought between the two armies. General Frazer, mounted on an iron grey horse, was very conspicuous. He was all activity, courage, and vigilance, riding from one part of his division to another, and animating the troops by his example. Wherever he was present, every thing prospered, and, when confusion appeared in any part of the line, order and energy were restored by his arrival.

Colonel Morgan,* with his Virginia riflemen, was immediately opposed to Frazer's division of the army.

It had been concerted, before the commencement of the battle, that while the New-Hampshire and the New-York troops attacked the British left, Colonel Morgan with his regiment of Virginia riflemen, should make a circuit so as to come upon the British right, and attack them there. In this attempt, he was favoured by a woody hill, to the foot of which the British right extended. When the attack commenced on the British left, "true to his purpose, Morgan at this critical moment, poured down, like a torrent from the hill, and attacked the right of the enemy in front and flank."† The right wing soon made a movement to support the left, which was assailed with increased violence, and while executing this movement, General Frazer received his mortal wound.

In the midst of this sanguinary battle, Colonel Morgan took a few of his best riflemen aside; men in whose fidelity, and fatal precision of aim, he could repose the most perfect confidence. and said to them: "that gallant officer is General Frazer; I admire and respect him, *but it is necessary that he should die*—take your stations in that wood, and do your duty." Within a few moments General Frazer fell, mortally wounded.‡ pp. 88, 89, 90.

We were very much interested in the account of two ladies, who accompanied their husbands in this expedition, the baroness of Reidesel, and lady Harriet Ackland. There is nothing like the devotion of a virtuous woman to the object of her affections. These ladies followed their husbands through all dangers, and encountered all hardships, that they might have the melancholy privilege of nursing them when wounded, and affording them the consolation of their sympathy when in pain and sorrow.

I have already remarked, that Major Ackland was wounded and taken prisoner. His lady, with heroic courage, and exemplary conjugal tenderness, passed down the river, to our army, with a letter from General Burgoyne, to General Gates, and although somewhat detained on the river, because it was night when she arrived, and the centinel could not permit her to land, till he had received orders from his superior, she was, as soon as her errand was made known, received by the Americans, with the utmost respect, kindness and delicacy. Her husband, many years after the war, even lost his life, in a duel, which he fought with an officer, who called the Americans cowards. Ackland espoused their cause, and vindicated it in this unhappy manner. p. 96.

We cannot help adding another extract, because it shows what noble-spirited men our fathers were.

* Afterwards General Morgan—the hero of the battle of the Cowpens, and distinguished through the whole war, by a series of the most important services.

† Wilkinson's Memoirs, Vol. I. p. 268.

‡ He was supported on his horse by two officers, till he reached his tent; he said that he saw the man who shot him, that he was a rifleman, and posted in a tree:

Lady Reidesel, immediately on the surrender of the army, received on the spot, from General Schuyler, (and that spot was his own devastated estate,) the most kind and soothing attentions, which she and her children so eminently needed, and afterwards, in the family of this magnanimous and generous man, she experienced from Mrs. Schuyler and her daughters, all the attentions and sympathies of friendship.

After the surrender, and the officers had gone over to General Gates' army, General Reidesel sent a message to his lady, to come to him with her children. She says in her narrative, "I seated myself once more, in my dear calash, and then rode through the American camp. As I passed on, I observed, (and this was a great consolation to me,) that no one eyed me with looks of resentment, but they all greeted us, and even shewed compassion in their countenances, at the sight of a woman with small children. I was, I confess, afraid to go over to the enemy, as it was quite a new situation to me. When I drew near the tents, a handsome man approached and met me, *took my children from the calash, and hugged and kissed them, which affected me almost to tears.* "You tremble," said he, addressing himself to me, "be not afraid." "No," I answered, "you seem so kind and tender to my children, it inspires me with courage." He now led me to the tent of General Gates."—"All the Generals remained to dine with General Gates."

"The same gentleman who received me so kindly, now came and said to me, "You will be very much embarrassed to eat with all these gentlemen; come with your children to my tent: where I will prepare for you a frugal dinner, and give it with a free will." I said, "YOU ARE CERTAINLY A HUSBAND AND FATHER, you have shewn me so much kindness."

"I now found that he was General SCHUYLER. He treated me with excellent smoked tongue, beef steaks, potatoes, and good bread and butter!—Never could I have wished to eat a better dinner: I was content; I saw all around me were so likewise; and what was better than all, my husband was out of danger! When we had dined, he told me his residence was at Albany, and that General Burgoyne intended to honour him as his guest, and invited myself and children to do so likewise. I asked my husband how I should act; he told me to accept the invitation."—"Some days after this, we arrived at Albany, where we so often wished ourselves; but, we did not enter it, as we expected we should, victors! We were received by the good General Schuyler, his wife, and daughters, not as enemies, but kind friends; and they treated us with the most marked attention and politeness, as they did General Burgoyne, who had caused General Schuyler's beautifully finished house to be burnt; in fact, they behaved like persons of exalted minds, who determined to bury all recollection of *their own* injuries in the contemplation of *our* misfortunes. General Burgoyne was struck with General Schuyler's generosity, and said to him, "You shew me great kindness, although I have done you much injury." "*That was the fate of war,*" replied the brave man, "let us say no more about it."

Thus, not only General Burgoyne, but a number of the most distinguished officers of the army, including Baron Reidesel, and Major Ackland, and their ladies, were actually lodged for weeks, and most hospitably entertained, in the house of the man whose elegant villa at Saratoga, they had wantonly* burnt, and whose fine estate there they had spoiled.

* It was asserted, in justification, that the house was burnt to prevent its being a cover for the Americans, and that the estate was ravaged in foraging.

To this we subjoin a few sentences from that part headed *The Battle Ground*. We have before observed that professor S. was conducted by a man who acted as guide to the American army. He was an old man of 75; but active and hearty. And on going to this scene, the very fire of youth kindled in his veins, and he led the professor, at an impetuous rate, over fences and ditches, through water and mire, up hill and down; and in short, as he acknowledges through many places where he would not have ventured alone. But he was ashamed not to follow the hardy rejuvenescent veteran.

I was on the ground where the grenadiers, and where the artillery were stationed. "Here, upon this hill," (said my hoary guide,) "on the very spot where we now stand, the dead men lay, thicker than you ever saw sheaves on a fruitful harvest field." "Were they British, or Americans?" "Both," he replied, "but principally British." I suppose that it is of this ground, that General Wilkinson remarks, it "presented a scene of complicated horror and exultation. In the square space of twelve or fifteen yards, lay eighteen grenadiers, in the agonies of death; and three officers, propped up against stumps of trees, two of them mortally wounded, bleeding, and almost speechless."

My guide, proceeding with his narrative, said, "there stood a British field piece, which had been twice taken, and re-taken, and finally remained in our possession: I was on the ground, and said to an American Colonel, who came up at the moment, 'Colonel, we have taken this piece, and now we want you to swear it true to America;' so the Colonel swore it true, and we turned round, and fired upon the British, with their own cannon, and with their own ammunition, still remaining unconsumed in their boxes." I presume General Wilkinson alludes to the same anecdote, when he says, "I found the courageous Colonel Cilley a straddle on a brass twelve pounder, and exulting in the capture."

We are sorry that the limits of this concluding No. oblige us to pass very hastily over the remainder of this interesting volume. From Stillwater professor S. proceeded to Sandy Hill: from Sandy Hill he made an excursion to lake George, visiting many places in its environs; whence he went to Whitehall; and there taking passage in a Steam-boat he passed down lake Champlain, by Ticonderoga, Plattsburg &c. to St. Johns, and thence to Montreal. Hence the reader must see that our traveller passed many places memorable on account of the events that took place at or near them, either during the revolutionary, and the late war, or during the contests between England and France, in which the then colonies shared so largely. We mention as instances, *Fort-Edward*, near which took place the massacre of Miss M'Crea, an event which filled America with indignation.—*Sandy Hill*, where a number of Americans were put to death by the Indians in the old French War, and a man now living was pre-

served by the grateful recollection of an Indian Chief, who recognising him at the moment the fatal hatchet was descending, said "Do not you remember that (at such a time) when your young men were dancing, poor Indians came, and wanted to dance too; your young men said, "No!—Indians shall not dance with us:"—but you said Indians shall dance—Now I will shew you that Indians can remember kindness." *Lake George and its environs*, where 70 years ago large naval forces were collected, and bloody battles fought—*Fort Anne*, near which on the 8th of July 1777, the gallant Col. Long sustained a fierce and bloody conflict with a part of Burgoyne's Army.

Near Whitehall, lived [the public papers say that he has lately died] *Henry Francisco*, a native of France, who at the time of professor S's visit was reckoned to be one hundred and thirty-four years old. His father was driven out of France by religious persecution; he himself witnessed the coronation of queen Anne, and says that he fought in all her wars.

We must refer to the author for all that he has to say respecting Montreal; and pass on with him to the Gibraltar of America—Quebec. His description of this interesting place being illustrated by engravings, to be understood must be read in the pages of the author, and with reference to the plates.

Quebec is rendered interesting to our citizens by the events which took place there during the French wars as they are called, and the revolutionary struggle. The names and the glory of Wolfe and Montgomery are associated with that of this city. We cannot enter into particulars. There is one very striking circumstance, however, related by our author respecting the successful expedition of Gen. Wolfe, which we must indulge ourselves in quoting. It is known that he moved down the river against Quebec in the night, with the design of gaining unperceived, if possible, the heights of Abraham. It was a critical operation.

Indeed, the attempt was, in the greatest danger of being defeated by an occurrence, which is very interesting, as marking much more emphatically, than dry official accounts can do, the very great delicacy of the transaction.

One of the French sentinels, posted along the shore, challenged the English boats in the customary military language of the French, "*Qui vit,*" who goes there, to which a Captain of Frazer's regiment, who had served in Holland, and was familiar with the French language and customs, promptly replied, "*la France.*" The next question was much more embarrassing, for the sentinel demanded "*a quel regiment ?*" "to what regiment." The

Captain who happened to know the name of a one of the regiments which was up the river, with Bougainville, promptly rejoined, "*de la Reine*,"—"the Queen's." The soldier immediately replied, "*passee*," for he concluded at once, that this was a French convoy of provisions, which, as the English had learned, from some deserters, was expected to pass down the river to Quebec. The other sentinels were deceived in a similar manner; but, one, less credulous than the rest, running down to the water's edge, called out, "*Pourquoi est ce que vous ne parlez plus haut ?*" "Why dont you speak louder?" The same Captain, with perfect self-command, replied, "*Tai toi, nous serons entendues!*" "Hush, we shall be overheard and discovered."* The sentry satisfied with this caution retired. pp. 261, 262.

Every reader knows the result—Wolfe gained the victory, acquired Quebec for England, and lost his own life. The capture of that fortress in this way, is an interesting event to Americans; but the name of Quebec is associated with much more tender recollections. There the noble-minded Montgomery fell. The story of that unsuccessful expedition need not be related. It is not, however, generally known that our gallant countryman fell by what is called an accident.—Several accounts are given of the manner in which this disastrous event took place. The following is one of them.

It so happened, (and it was perfectly accidental) that a Captain of a vessel in the port, lodged in the block house that night. He was an intemperate man, half delirious even when most sober, and never minded any one, or was much listened to by others. Early on the fatal morning, before it was light he exclaimed, all of a sudden—"they are coming, I s——r they are coming!" no one regarded him, but he got the iron rods, with which they used to touch off the cannon, heated them, and fired the pieces.

Immediately, rockets were seen to fly into the air, which were signals to the party of Arnold, that all was lost. When light returned, General Montgomery, his aids, and many others, in the whole twenty-seven, (as he stated,) were found either dead or grievously wounded. pp. 285, 286.

We subjoin the following remarks of the Author.

The memory of the transaction appears, in a great measure, to have passed by, at Quebec, and I can even conceive that in twenty years more, it may be difficult to have the place, accurately designated. It would be easy now, with permission of the government, to have an inscription, cut upon the neighbouring precipice of rock, which is not six feet from the place, and I presume, were the request properly preferred, no objection would be made.

"All enmity to Montgomery expired with his life, and the respect to his private character prevailed over all other considerations; his dead body received every possible mark of distinction from the victors, and was interred in Quebec, with all the military honours due to a brave soldier."—"The most powerful speakers in the British Parliament, displayed their eloquence in praising his virtues and lamenting his fate. A great orator and veteran fellow soldier of his, in the late war, shed abundance of tears, whilst he ex-

* Smollet, vol. v. p. 56,

patiated on their past friendship and participation of service in that season of enterprise and glory. Even the minister extolled his virtues."*

pp. 286, 287.

For very many valuable remarks respecting the towns of Canada, the country, the people, &c. &c. we must refer to the Author. There is, however, a very interesting note on p. 323, which we must give entire, because it contains a notice of a very extraordinary man, but little known among us.

The papers have just informed us of the death of the celebrated Botanist, FREDERICK PURSH. He died at Montreal on the 11th inst. after a lingering illness.

When the efforts and purposes of a man who has, by useful or splendid labours, attracted the attention of the world, are cut off by death, and his mortal toil is over, the mind dwells with an increased interest on circumstances, which might not otherwise have attracted our attention.—This is my apology for the following note.

At the town of Sorel, when we were returning to Montreal in the steam boat, Mr. Pursh came on board, and was with us the remainder of the passage. His scientific labours are well known, and the public have pronounced their decided approbation of his beautiful work, the American Flora, published in London in 1814. Mr. Pursh expressed himself very warmly, on the subject of the liberal aid which he received in Europe from scientific men, in the use of their libraries and their herbariums, and in the tender of their private advice and information; he mentioned, particularly, his obligations to Sir JOSEPH BANKS and PRESIDENT SMITH. He informed me, that he contemplated another tour to Europe, for the purpose of publishing his Flora of Canada, upon which he had been already several years occupied, and expected to be still occupied for several years more. These researches led him much among the savage nations of the north west, and around the great lakes. He went first among them in company with the exploring and trading parties of the North West Company, but fearing to be involved in the consequences of their quarrels, he abandoned their protection, and threw himself, alone and unprotected, upon the generosity of the aborigines. He pursued his toilsome researches, month after month, travelling on foot, relying often on the Indians for support, and, of course, experiencing frequently the hunger, the exposure, and perils of savage life. But such was the enthusiasm of his mind, and his complete devotion to the ruling passion, that he thought little of marching, day after day, often with a pack weighing sixty pounds on his shoulders, through forests and swamps, and over rocks and mountains, provided he could discover a new plant; great numbers of such he assured me he had found, and that he intended to publish the drawings and descriptions of them in his Canadian Flora. From the Indians, he said, he experienced nothing but kindness, and he often derived from them important assistance: he thought that had they been treated with uniform justice and humanity by the whites, they would have always returned the same treatment. He said he much preferred their protection to that of the wandering whites, who, unrestrained by almost any human law, prowled through those immense forests in quest of furs and game. Possibly (without, however, intending any thing disrespectful by the remark,) some mutual sympathies might have been excited, by the fact that Mr. Pursh was himself a Tartar, born and educated in Siberia, near Tobolski; and, indeed, he possessed a physiognomy and manner different from that of Europeans, and highly characteristic of his country.

His conversation was full of fire, point, and energy; and, although not polished, he was good humoured, frank, and generous. He complained that he could not endure the habits of civilized life, and that his health began to be impaired as soon as he became quiet, and was comfortably fed and lodged. He said he must soon "be off again" into the wilderness. His health was then declining, and unfortunately it was but too apparent, that some of the measures to which resorted to sustain it, must eventually prostrate his remaining vigor.

It is to be hoped that his unfinished labours will not be lost, and that although incomplete, they may be published; since, if sufficiently matured, they must add to the stock of knowledge.

It would seem that the Canadians are zealous in promoting agriculture. Professor S. gives us an account of an agricultural dinner of which he partook. They celebrate no fourth of July, on which they may *eat* and *drink* in support of independence; but they make out, notwithstanding, to do such things for the good of their country; and we have no doubt but that the simple hearted Canadians are persuaded, too,

* Annual Register, for 1776.

that it is quite *patriotic* on such occasions to eat a good dinner and drink good wine!

The agricultural productions of the country are very fine; in no respect inferior to those of the United States, and they are evidently raised, in Lower Canada, in greater profusion, and with greater ease, than with us. The market in Montreal, is excellent—it contains, according to the season, all kinds of meats, with abundance of fowl, game, fish, and vegetables, in fine order. p. 351.

Professor S. states that Canada, except as relates to government, is essentially a French country. And he gives a very favourable account of the manners, and dispositions of the peasantry. We can only afford the following specimen.

We had occasion several times to call at the houses of the peasantry for milk, or something else that we wanted. The milk was very rich, and for a trifle, was bountifully furnished. The manners of the French in Canada, are extremely courteous and kind; those of the gentry are of course polished, but the common people, also, have a winning gentleness and suavity, and a zealous forwardness to serve you, which, particularly in the villages, delighted us very much. Even the common "*oui Monsieur*," is uttered in a manner so different from the blunt coldness of our common people, who frequently also forget the *Monsieur*, that we were much struck with the difference.*

The women, of course, excel the men, in all that is bland in manner and obliging in conduct; there is also a lady-like self-possession about them; they do not appear at all embarrassed, by the questions of a stranger, but answer them with the ease and politeness of higher life, without relinquishing the simplicity of manners appropriate to their own condition. It would seem from the citations which I have made from Charlevoix, that there have been, in these respects, no serious changes in a century. After our visit to the Chaudiere, being late and in haste, we asked for some milk at a peasant's door, without meaning to go in; the milk was instantly produced, but, we must not drink it at the door; "*entrez Monsieur*," "*entrez Monsieur*," was kindly repeated by the woman of the house, and we went in; she seated us around a table and furnished us with a bowl of fine milk and with tumblers to drink it out of. pp. 367-8.

To which we add the following general remark.

A more correct knowledge of Canada, is now fast diffusing itself through the American States, since the intercourse is become so easy, and I believe few Americans from the States, now visit this country, without returning more favourably impressed, respecting it than they expected to be. It will be happy if friendly sentiments and the interchange of mutual courtesies shall do away the unfounded impressions and prejudices of both communities. Commercial intercourse between the two countries, is also important, and I presume, mutually advantageous, and will probably continue to increase. The commercial men of Canada are principally British and Americans. pp. 369-70.

* We were treated with much kindness, by *all* classes of people in Canada.

On leaving Canada professor S. returned by way of Plattsburg. This place is so associated with the late war, that we may expect every traveller to tell us anecdotes respecting the events which occurred at that interesting period.

The following will be read with very lively feelings. After noticing the victory of Commodore Macdonough, this remarkable fact is stated.

One remarkable fact I shall mention, on the authority of an American surgeon, who attended upon the wounded of both fleets. The Americans recovered much faster than the British, where their injuries were similar; healthy granulations formed, and the parts united and healed more readily. This was imputed to the different state of mind, in the victors and in the vanquished. p. 375.

The author then adds,

A British officer in Canada, of his own accord, spoke to me in the highest terms of the American navy and of its officers. He mentioned Captain Hull particularly, with a frankness of commendation, that was equally honourable to himself, and to the subject of his praise. He said that an officer of the *Guerriere*, who was on board of that frigate when she was captured by Captain Hull, narrated to him the circumstance, to which I am about to allude.

It will be remembered, that when the two frigates descried each other, Captain Hull was standing *before* the wind, and Captain Dacres *upon* it, under easy sail; the tracks of the ships were in lines converging at a considerable angle, so that they would, of course, cross. When they were within long cannon shot, the *Guerriere* fired her broadside; but it was not returned by the *Constitution*. The *Guerriere* then wore, and gave her antagonist the other broadside; still the fire was not returned; but Captain Hull, with his ship in fighting trim, continued to bear down upon his adversary, who, finding that he was thus pressed, continued, on his part, to wear and to fire, first one broadside and then the other; to all this, however, Captain Hull paid no attention, but pressed forward, till he was now very near. The *Guerriere* then put before the wind, and the *Constitution* followed on, directly astern; till finding that the *Guerriere* would outsail her, she spread more canvass, and then gained so fast upon the chase, that she was soon enabled to choose whether she would lie across her stern, and rake her decks, or come along side at very close quarters, and thus be again exposed to her boadsides, from which, as yet, she had sustained but little damage. It was this crisis of the affair that excited so much admiration among the British officers; for Captain Hull, instead of tearing his adversary to pieces, with comparative impunity, which, by tacking and lying across her stern, he might (*according to the opinion of the British naval officer*.) have easily done, waved his advantage, and did not fire till, coming upon the larboard quarter of the *Guerriere*, he shot along side, and thus gave his antagonist an opportunity to defend himself. "It was the noblest thing, (added the British officer with whom I was conversing,) that was ever done in a naval conflict!"

From the authentic account of this action, it is manifest that the gallant American had it in his power to rake his adversary, and from whatever motives it might have been done, he *actually* waved the advantage. If we do not charge it to his magnanimity and generosity, it must, at least, go to the account of his bravery, and his confidence (not unwarranted by the result)

that he was able to subdue the hostile ship, without availing himself of the adventitious advantage which he enjoyed.*

A gentleman at Montreal, mentioned to us, that a public dinner was given at Terrebonne, a small town a little way below Montreal, to Commodore Barclay, after his signal defeat by Commodore Perry on Lake Erie. Barclay, who was sadly cut to pieces by wounds, of which he was hardly recovered, and his remaining arm (for he had lost the other before) being suspended in a sling, gave as a volunteer toast, "Commodore Perry—the brave and humane enemy." Commodore Barclay then entered into a detailed account of Perry's treatment of himself, and of the other wounded and prisoners, who fell into his hands; and in narrating the story, he became himself so deeply affected, that the tears flowed copiously down his cheeks.—The audience were scarcely less moved; and how could it be otherwise, when the speaker, who, but a few weeks before, had, without dismay, faced the tremendous cannonade of his enemy, could not now, without tears of admiration and gratitude, relate his deeds of kindness to himself and his companions, when suffering under wounds and defeat. O! this was a nobler triumph for Perry, than the victory which God granted to his arms!

pp. 376-79.

This must suffice as a specimen of the Author's manner. Our readers are now able to judge for themselves concerning the correctness of the remarks made in the beginning of this Article. And we are sure that many will be anxious to peruse the work before us.

For ourselves, we thank professor Silliman for the pleasure his book has afforded us. He is manifestly a man of science, of good sound sense, of fine feelings, and correct taste. His style is simple, his narrative clear, and he tells his story without the least effort to *play the traveller* on us. Again we repeat our wish that volumes of this sort may frequently issue from the American press, and that our countrymen may have wisdom to encourage the liberal and learned to make such tours, and publish the result of their observations. We however think it likely that two editions of this work will be sold in Europe for one that will be called for in our own country.

*I have taken care to ascertain, from unquestionable authority, that the above *statement of facts* is accurate. I understand, also, from the same authority, that the speedy fall of the masts of the *Guerriere* was the effect of *marksmanship*, and not an accidental result of random firing. The crew of the *Guerriere* appear to have been, in some measure, disconcerted, by their previous efforts in wearing so often, and in firing so many broadsides, and by the singularly cool and undaunted manner in which the *Constitution* bore down upon them. It is a fact that they fired badly, both as to rapidity and direction, and often did not even run their guns out of their port holes, but tore their own wooden walls with their own discharges.

MISCELLANY.

DR. CLAYTON'S LETTERS ON VIRGINIA.

(Continued from Page 476.)

A continuation of Mr. John Clayton's account of Virginia.

OF THE EARTH AND SOIL.

When you make the Capes of *Virginia*, you may observe it low land, so that at some distance the Trees appear as if they grew in the Water; and as you approach nigher to emerge thence. For one hundred Miles up into the Country, there are few Stones to be found, only in some places, Rocks of Iron Oar appear, which made me expect to have found many Waters turn Purple with Galls, but never met with any. Providence has supplied the common use of Stones, by making the Roads very good: so that they ride their Horses without shoeing them; which yet are more rarely beaten on their Feet, than ours are in *England*, the Country and Clime being dry, their Hoofs are much harder; For I observed, that take a Horse out of the wet Marshes, and Swamps, as they there call them, and ride him immediately, and he'll quickly be tender-footed. In some places, for several miles together, the Earth is so intermix'd with Oyster-shells, that there may seem as many Shells as Earth; and how deep they lie thus intermingled, I think, is not yet known: for at broken Banks they discover themselves to be continued many Yards perpendicular. In several places these Shells are much closer, and being petrefied, seem to make a Vein of a Rock. I have seen in several places, Veins of these Rocky Shells, three or four Yards thick, at the foot of a Hill, whose precipice might be twenty Yards perpendicular, whose Delf, I suppose, shot under the Hill, pieces of these Rocks broken off, lie there, which I suppose may weigh twenty or thirty Tuns a piece, and are as difficult to be broken as our Free-stone. Of these Rocks of Oyster-shells that are not so much petrified, they burn and make all their Lime; whereof they have that store, that no Generation will consume. Whether these were formerly Oysters, which left by the subsiding Seas, (as some suppose, that all that Tract of Land, now high Ground, was once overflowed by the Sea) were since petrified, or truly Stones, *sui Generis*, I leave to the Honourable Society to determine. But when I consider the constant and distinct shoot-

*From the original MS. of the
MS. A. 9. 2. 12.
p. 14-15. See further in A. 9. 2. 12.*

ing of several Salts, Nature's Curiosity, in every thing, so far exceeding that of Art, that the most Ingenious, when re-ferr'd thereto, seem only endued with an Apish fondness, I cannot think any thing too difficult or wonderful for Nature; and indeed I do not apprehend, why it may not be as feasible to suppose them to have been Rocks, at first shot into those Figures, as to conceive the Sea to have amass'd such a vast number of Oyster-shells one upon another, and afterwards subsiding, should leave them cover'd with such Mountains of Earth, under which they should petrefie: But not to launch forth too far into those Disputes, since I must modestly remember to whom I write. Often, in the looser Banks of Shells and Earth, are found perfect teeth petrefied, some whereof I have seen, could not be less than two or three Inches long, and above an Inch broad: Tho' they were not Maxillary Teeth, the part that one might suppose grew out of the jaw, was polish'd, and black, almost as Jett; the part which had been fasten'd in the Jaw and Gums, was brown, and not so shiningly polished, or smooth; if they were, as they seem'd to be, really Teeth, I suppose, they must have been of Fishes. The back-bone of a Whale, and as I remember, they told me of some of the Ribs, were digg'd out of the side of a Hill, several Yards deep in the Ground, about four miles distant from *James-Town* and the River. Mr. *Banister*, a Gentleman pretty curious in those things, shew'd me likewise the Joynt of a Whales back-bone, and several Teeth, some whereof he said, were found in Hills beyond the Falls of *James-River*, at least a hundred and fifty miles up into the country. The Soil in general is Sandy: I had designed, and I think it might be worth a critical Remark, to observe, the difference of Soils seem appropriated to the several sorts of Tobacco: For there is not only the two distinct sorts of a sweet-scented, and Aranoko Tobacco, but of each of these be several sorts much different, the Seeds whereof are known by distinct Names, they having given them the Names of those Gentlemen most famed for such sort of Tobacco, as of *Prior-seed*, &c. Nay, the same sort of Seed in different Earths, will produce Tobacco much different, as to goodness. The richer the Ground, the better it is for Aranoko Tobacco, whose Scent is not much minded, their only aim being to have it specious, large, and to procure it a bright Kite's Foot colour. Had not my Microscopes, &c. Tools to grind Glasses, been cast away, with my other things, I had made some critical Enquiries into their several Natures, I would have examined what proportions of Salts, all the sorts of Earths had af-

forded, and how Water impregnated with their Salts, would have changed with infusing Galls, how with the Syrup of Violets, and how they would have precipitated Mercury, or the like, and so far forth as I had been able, examined them by the several Tryals of Fire. I conceive Tobacco to be a Plant abounding with Nitro-Sulphurous Particles; for the Planters try the goodness of their Seed, by casting a little thereof into the Fire; if it be good, it will sparkle after the manner of Gun-powder: so will the Stalks of Tobacco-leaves, and perhaps has something analagous to the Narcotick Sulphur of *Venus*, which the Chymists so industriously labour after. The World knows little of the efficacy of its Oyl, which has wonderful Effects in the curing of old inveterate Sores, and Scrophulous Swellings, and some, otherwise applied and qualified. The goodness of Tobacco I look on primarily consists in the volatility of its Nitre: And hence the sandy Grounds that are most impregnated therewith, and whose Nitrous Salt is most Volatile, for such Grounds are quickliest spent, yield Tobacco's that have the richest Scent, and that shortly becomes a pleasant Smoak; whereas, in Tobacco that grows on stiff Ground, the Salts seem more fixed, and lock'd up in the Oyl, so that whilst new, 'tis very heady and strong, and requires some time for its Salts to free themselves, and become Volatile; which it manifests, by its having an Urinous Smell. The same Reason satisfies why Tobacco that grows on low Lands as far as the Salts, tho' the Plant be never overflowed with Salt Water, yet the Ground that feeds the Plant being impregnated with Salt Water, that Tobacco Smoaks not pleasantly, and will scarcely keep Fire, but do all that a Man can, will oft go out, and gives much trouble in frequent lighting the Pipe, 'till after it has been kept some considerable time: Which may be assign'd to the fixeder Saline Particles of the Marine Salt in these Plants, which require more time e'er they be render'd Volatile. Here it might be worthy an Enquiry into the Nature of Filtration of Plants, since we may hence gather, Particles of the Marine Salt are carried along with the *Succus Nutritius* of the Plant; concerning which, if it were not too much to deviate from the Matter in hand, I should offer some Reflections of my own, which the Learned Society might perhaps improve: For I think thence might be made many happy Conjectures as to the Virtues of Plants. So where we see Plants, or Trees, of an open Pore growing low, we shall find their Juice has subtile Parts: So have all Vines, whether the Grape Vine, or Briony, or a Smilax, or the like. If a Gummous

Plant or Tree, that grows low, and close Pored, it abounds with acid Spirits, as *Lignum Vitae*, &c. if it grow tall, and be open Pored, it abounds with a subtile Volatile Spirit, as your Firrs, and the Turpentine Tree. But to insist no further herein, than as this may be applicable to the present Discourse: For I have observed, that that which is called Pine-wood Land, though it be a sandy Soil, even the Sweet-scented Tobacco that grows thereon, being large and porous, agreeable to Aranoko Tobacco; it smoaks as coursly as Aranoko: Wherefore 'tis, that I believe the Microscope might make notable Discoveries towards the knowledge of good Tobacco: For the closer the Composition of the Leaf, the better the Tobacco; and therefore the Planters and Merchants brag of the Substance of their Tobacco; which word, did they always take it in a true Sence, for the Solidness, and not mistake it for the Thickness, it would be more consonant to a true Observation: for as I said of the Pine-wood Tobacco, some of it is thick and not Solid, and differs from the best Tobacco, as Buff does from Tann'd Leather; so that if the Tobacco be sound and not Rotten, you may give a great guess at the goodness of Tobacco, when you weigh the Hogsheads, before you see them: For if an equal care be taken in the packing of them the best Tobacco will weigh the heaviest, and Pack the closest. Now I said, that the Sweet-scented Tobacco most in vogue, which was most fam'd for its Scent, was that that grew on sandy Land; which is true, if you would Smoak it whilst new, or whilst only two or three Years Old; but if you keep the stiff Land Tobacco, which is generally a Tobacco of great Substance five or six years, it will much excel: For though the sandy Land Tobacco abound with a Volatile Nitre at first, yet the stiff Land Tobacco abounds with a greater quantity of Nitre, only that it is lock'd up in its Oyl at first, and requires more time to extricate itself, and become Volatile; but the Pine-wood Land having little of the Nitro Sulphurious Particles, neither is, nor ever will make any thing of a rich Smoak. Discoursing hereof some days since, to a Gentleman of good Observation, that has been versed with Maulting, he assured me, to back this my Supposition, or Hypothesis; he had observed, that Barley that grew on stiff Ground requir'd more time considerably to Mellow, and come to perfection, than that that grew on light Land. Having proceeded thus far to speak of Tobacco, I shall add one or two things more. The Planters differ in their Judgments about the time of Planting, or Pitching their Crops: Some are for Pitching their Crops very ear-

ly, others late, without any distinction of the Nature of the Soils; and 'tis from the different Effects that they find, in that, sometimes early, sometimes the late Planting succeeds: But they have not the Reason to judge of the Cause, to consider the Accidents of the Year, and the Difference of the Soils. In sandy Grounds they need not strive so much for early Planting, the Loseness of the Earth, and the kind natur'd Soil, yielding all that it can, easily and speedily, and Sand retaining the Heat, makes the Plants grow faster. But in stiff Soils, if the Crops be not early pitch'd, so that during the Season of Rains it have got considerable Roots, and shot them some depth, if early Droughts come, it so binds the Land, that the Roots never spread or shoot deeper, or further than the Hill that they are planted in: For they plant them as we do Cabbages, raising Hills to set every Plant in, about the bigness of a common Mole-hill: observing this on the Plantation where I lived, that it was stiff Ground, I advised them to Plant their Crops as early as possible; and in order thereunto, I tried several ways to further the Plants; but not to trouble you with the several Experiments that I made, in reference thereto: What I found most advantageons was, by taking an infusion of Horse-dung, and putting thereon Soot, and then my Seeds; this I kept Forty eight Hours in an ordinary digestive heat, I had two Beds left me to Sow, in the midst of those the People sow'd, and the quantity of Seed that they generally allotted to the same quantity of Ground; when I sow'd I mix'd Ashes with the Seed, having decanted the Liquor, that the seed might sow the evenner: The effect was, that my Plants came up much sooner, grew swifter, and I had five Plants for one more than any of the other Beds bore; I left the Country shortly after, and so no certainty of the final Result. There be had Various Accidents and Distempers, whereunto Tobacco is liable, as the Worm, the Fly, Firing to Turn, as they call them, Frenchmen, and the like. I propos'd several ways to kill the Worm and Fly, as by Sulphur and the like; but had no opportunity to experiment it: I shall set down that I had most hopes of which perhaps may give a hint to others to try or improve. Tobacco-seed is very small and by consequence so is the young Plant at first, that if gleamy Weather happen at that time, it breeds a small Fly, which consumes the Plume of the Plant; now it being early in the Year when they Sow the Seed, viz. about the fourteenth of January, they cover the Ground, to secure, as well as they can, their tender Plants, from the nipping Frosts, that may happen in the Nights; they cover them only with a few Oak-

leaves, or the like; for Straw they find apt to Harbour and Breed this Fly: I therefore would advise them to Smoak Straw with Brimstone, once in two or three Nights, and so they might cover them securely, with that which would preserve them infinitely beyond the Covering with Oak-boughs; indeed, I would advise them to keep peculiarly so much of their Indian Corn-blades, which they gather for their Fodder, for this very purpose, being as I conceive, much the best, there being no Chaff to foul their Beds, and prejudice them when they should weed them. What they call Firing is this: When Plants are of small Substance, as when there has been a very Wet and Cold Season, and very hot Weather suddenly ensues, the Leaves turn Brown, and dry to dust: the cause I conceive to be hence: The Plant being feeble, and having a small quantity of Oyl, which makes the more solid part of the Plant, the Earth being suddenly heated by the Sun's fiercer Beams, the Roots are rather scorched and dried up in the Earth, than nourish'd; so that the Plant consisting only of watry parts, is consumed, as it were, by Fire: sometimes hopeful Plants, when by a suddain Gust some Master Veins are broken, if suddain heat ensues, they likewise Fire: For being not come to maturity, and being deprived of the Supports of Life and Vegetation, they likewise perish, are dried up, and fall to dust. *French-men* they call those Plants, whose leaves do not spread and grow large, but rather spire upwards, and grow tall; these Plants they do not tend, being not worthy their Labour. Where they so Critical, I believe, they might have great Guess what Plants were most likely to turn *French-men*, by observing whether the Roots of the Plants run downwards, as those whose Branches are aptest to spire upwards: For though I have not made positive proof thereof, I have something more than bare fancy for my conjecture; I have pull'd up some of these *French-men*, and compar'd them with the Roots of some other Plants, and found them much longer than others; and 'tis observeable, loose Soils, and sandy Ground, are more subject thereto than the stiff Land. The Country of it self is one entire Wood, consisting of large Timber trees of several sorts, free from Thickets or under Wood, the small shrubs growing only on Lands, that have been clear'd, or in Swamps; and thus it is for several Hundreds of Miles, even as far as has yet been discovered. But that shall be reserved 'till another opportunity.

I am, &c.

THE UNIVERSITY OF VIRGINIA.

The readers of this Magazine know that we have, from the beginning, taken a most lively interest in the University. It is our most fervent wish, that the institution may prove an honour and a blessing to the state; that it may be so conducted as to ensure general confidence and merit general approbation.

Accordingly we have looked forward with the deepest anxiety to the time when it should go into full operation; and as that time has approached the intensity of our feelings has encreased. We have been particularly desirous to see, and are greatly disappointed in not having seen a *Code of Laws* for the internal government of the University. We have heard it insinuated, indeed, that there is to be no such thing; that the institution is to be governed by an application of the laws of the land to the cases of disorder that may occur. But this, we are warranted in saying, is an insinuation without any foundation. A measure so unwise, and so utterly impracticable has never come into the dreams of the wildest speculator, of the most visionary theorist. Any one at all acquainted with the state of things in this country knows that no magistrate would be willing to undertake this business, and that none could do it if he would.

Besides, youth at college need to be under a different sort of government. One that, while it is conducted on fixed principles, and according to laws not to be changed by the caprice or passion of the professors, ought to mingle with all its details as much of the paternal government as possible. It is at best, a hazardous and fearful experiment, to separate boys from the influences of domestic life, from the restraints composed by the presence of mothers and sisters, and all the softening effects of that sort of female society, and place them in constant contact with boys similarly situated. To prepare a code of laws, and institute a course of discipline suited to this situation, is a nice and difficult task. It lays a most weighty responsibility on those who undertake it. All the lights that wisdom and experience have struck out, ought to be brought to bear upon the important subject. Indeed, it appears to us that schools destined to be great, and permanently useful, ought to grow up by degrees, so as to afford to those engaged in the management of them opportunities to observe the actual effect of their measures, to correct what is found to be wrong, and finally establish all that is found to be salutary. And this requires time, and much attention.—
An university is not to be built in a day.

It is true that where money is afforded in sufficient abundance, the *materia* of such a seat of learning may, in a short time, be procured; but the *morale* is quite a different affair. Its attainment is the result of experience, of observation, of use. Money cannot purchase it.

Besides; it is on many accounts necessary that a large school should be surrounded by a dense population; that it should be pressed on every side; that the movements of its members should be subjected to continual inspection. For this reason, if there were no other, it is desirable in this country that the growth of such an institution should be gradual; and that in its progress, it should draw around it, as certainly will be the case, a population adequate to the case.

We are therefore fully of opinion that the plan of carrying the University into full operation immediately is premature. We wish it to go more slowly, that may go more surely.

But again; we wanted to see a course of study pointed out, to be pursued by the members of the University. To place at such an institution some eight or ten professors, and allow every student to select the professor whose lectures he shall attend, will in a great degree defeat the design of the establishment. In the first place, it will produce rivalry and jealousy among the professors; and a courting of students, and the exercise of various popular arts, which will let down the dignity, and destroy the discipline of the University. In the next place, there is such a habit of superficial education among us, and it is so difficult to persuade either parents or pupils to continue a course of study long enough, that already the literature and science of the country are greatly injured. And the measure just adverted to, coinciding with previous habits and prejudices, will greatly increase the evil. And finally, there is an order in study, founded in the constitution of the human mind and the nature of the sciences, which makes it in the highest degree expedient that a course should be prescribed. But this again, is a subject which cannot be settled by mere theory. A wise and enlightened experience is requisite. We had therefore hoped, in the annual report of the visitors, to see, at least, some intimations that this work had been undertaken, that the aid of the most experienced and intelligent men had been sought, and that the visitors had irrevocably resolved that no person should be admitted into the institution, until it should be ascertained for what place he was fitted; and that being fixed in his right place, he should go through the regular course, or receive none of the honours of the University. Unless this is done, we shall have nothing but an immense, unwieldy and turbulent academy, with a pompous name.

Our limits do not allow us to proceed. This subject will be resumed in our next Number, and with it the general disposition of the literary fund. And on these important concerns, we shall express our sentiments fully and freely. Our respect for the distinguished citizens to whom the Legislature of the State have confided the management of this great interest, dictates this course. Our anxiety that the University may, as was said, be an honour and a blessing to our native state, impels us to write as we do. Let our remarks be duly weighed, and then, *valeant quantum valere possint*.

RELIGIOUS INTELLIGENCE.

UNITED STATES.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The Hon. JOHN TREADWELL, L. L.
D. Connecticut, President.

Rev. S. WORCESTER, D. D. Salem,
(Mass.) Corresponding Secretary.

JEREMIAH EVARTS, Esq. Boston,
Treasurer.

The Board, as we have already noticed, held their last annual meeting in Hartford, Connecticut, on the 20th and 21st of September last.

The Rev. Dr. Nott preached the annual sermon, a copy of which was requested for publication.

The Board resolved to hold the next annual meeting in Springfield, (Mass.) on the third Wednesday of September, 1821, at 10 o'clock, A. M.

The Rev. Dr. Proudfit was appointed to preach at the next meeting; or Dr. Morse, in case of his failure.

Eleventh Annual Report of the Prudential Committee.

BRETHREN,

It is after the labour of ten years, that by the favour of our Master and Lord, we are assembled to-day in this bower of Zion, to review the operations and mark the results, to erect our memorials, to refresh our spirits, and to gather strength and counsel for the prosecution of our work. The various recollections and endless associations of the occasion, running back to the past and forward to the future—mingle themselves with whatever is dear to our best affections and interesting to our best hopes; and open to us a lively and extended participation in the holy fellowship, *that gathers together in*

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one all things, which are in heaven, and which are on earth.

Of the eight individuals, who at first composed this Board, *three*—of the thirty-seven, who have been enrolled as chartered members, *six*—have been advanced, as we humbly trust, nearer to the central glory of the same divine fellowship. The former three, DWIGHT, HUNTINGTON, and SPRING—loved and revered names—have been in preceding years affectionately recorded. The other three, LANGDON, APPLETON, and PAYSON—names also revered and loved, and worthy of like affectionate record, have, in quick succession, been removed from us since our last anniversary. They rest from these labours; but have not ceased to have an interest in them. They are labours for eternity; and the results, we may humbly assure ourselves, are for joy and grateful celebration, in the highest of the heavenly places.

INDIA WITHIN THE GANGES—BOMBAY.*

Bombay is the third of the British presidencies in India, and the principal settlement on the west coast of the peninsula—about 1300 miles, travelling distance, to the west of Calcutta—the seat of an archdeaconry—ten miles in length by three in breadth—population upward of 200,000; of whom 8000 are Parsees, nearly as many Mahomedans, and about half this number Jews; the remainder being Portuguese and Hindoos, and the Hindoos composing more than three-fourths of the whole population.

* In reporting the account of the missions under the care of the Board, we shall not farther regard the order of the Report, but adopt our geographical arrangement.

As this is not only the first mission of this Board, but the first mission ever sent from this Christian country to any foreign heathen land, or portion of the unevangelized world, it cannot but be regarded by all, who wish well to the best interests of mankind, with peculiar interest. The circumstances of its origin and early history, are too deeply impressed on the minds of those, who were immediately concerned in them, ever to be forgotten.

For a year and a half the Prudential Committee had been looking with anxious earnestness for an opportunity and means for sending forth the young men, whose solemn dedication of themselves to the service of Christ among the heathen, had, under the wise ordering of Providence, given rise to the deliberations which issued in the formation of this Board. It was in the days of that mighty and dreadful conflict, which shook the pillars of the world, and filled all hearts with dismay and all minds with perplexity. Our vessels were not permitted to go from our ports, and no way was open to any part of the pagan world. All was gloomy suspense, and the prospect seemed to be growing still darker, when, on a sudden, intelligence was communicated of a vessel preparing, under special permission, to sail for Calcutta. It was on the 27th of January 1812, that the Prudential Committee met at Newburyport to consider and act upon the question of sending the missionaries; and the *Harmony* was appointed to sail from Philadelphia on the 10th of February. The missionaries had not been ordained; their outfits were not ready, and very little money had yet come into the treasury. It was an hour of intensely serious deliberation. It seemed to be the will of Him, whose servants they were, that the missionaries should be sent; and, with reliance on his aid, the decision was taken to send them. It was not a vain reliance. The necessary arrangements were made; the requisite means were supplied; and, by the whole scene of the preparation

and departure of this first American mission, an impulse was given to the missionary spirit, to which, under Providence, are in no small measure to be attributed its subsequent diffusion, activity and productiveness.

The destination of the mission was not fixed; but with such instructions to the missionaries, as were deemed proper, was referred to the determination of Providence. Providence, ever wise and ever good, enveloped itself for not a short season in darkness; and put the faith and patience of the missionaries, and their patrons and friends to severe trial: and it was not until the former part of the year 1814, about two years from leaving this country, that, after repeated repulses, and various adversities, the mission was quietly settled at Bombay.

Many months before this time, Messrs. Judson and Rice had separated themselves from the mission; and Mrs. Newell had been taken from it—that every where she might plead for the cause with irresistible eloquence. And about a year and a half after, Mr. Nott, enfeebled by disease, came to the determination to return with his wife to his native land.

Only Mr. Hall and Mr. Newell now remained:—and this was only five years ago. “In point of numbers,” said they in a letter at the time, “we two missionaries are to the people of Bombay—to say nothing of the millions in sight of Bombay—what two ministers would be to the whole population of Connecticut, were the people of that state all heathens, and the two ministers far removed from all ministerial intercourse and Christian counsel.” Not only were they the only missionaries then at Bombay, or on all the hither side of India, but, so far as appears, Roman Catholics excepted, they were the first ministers of Christ who had ever preached the gospel in the native language of Bombay, and the extensive provinces adjacent containing a more numerous population than the whole of the United States.

In the knowledge and use of this strange and difficult language, the two missionaries at the time now referred to, had but just attained to such proficiency, as to begin to speak and preach in it to the people. Of course, they were but just prepared to commence their system of operations; having as yet no permanent school, no printing press, no Bibles or tracts for distribution.

In the Report made at our last anniversary, the narrative of this mission was brought down to the latter part of the preceding May. The Committee regret to state, that they are now able to bring it down only to the fore part of January, about seven months later, and for this the materials are comparatively scanty.

While our merchants were trading at Bombay, communications from the missionaries were frequent and copious; but since that trade has ceased, no conveyance is afforded, but what is circuitous and precarious, and the communications are infrequent.

The entire period, then, of the active operations of the Bombay mission, now under general review, is only a period of about four years and a half; viz. from the summer of 1815, when Mr. Nott left the mission, and the two who remained were just prepared to begin to act, to the beginning of 1820.

The Committee are the more particular in respect to these dates, and this period of action, as it is apprehended, that they have not been sufficiently adverted to by the community, or perhaps by the members of this Board. It seems a great while—especially to minds more ardent than considerate—since the first missionaries sailed for India. It is scarcely remembered, that, from the time of their sailing, nearly two years elapsed before they were quietly settled at Bombay; or that then very little could be done, until they had acquired a knowledge of the language of the country. Hence it has happened, that the harvest has been looked for before the seed could be sown, or even the ground broken up.

Of the state and progress, the plans and operations of this mission, ample statements and details have been given in preceding Reports. For the present occasion only a succinct recapitulation is designed.

At the very time that Mr. Nott was embarking at Bombay, for his return, Mr. Bardwell, with four of his brethren, who were intended for Ceylon, was ordained for the mission; and he arrived at Bombay on the first Nov. 1816. About 16 months after, viz. on the 23d of February, 1818, Mr. Nichols and Mr. Graves, with their wives, and Miss Philomela Thurston, now Mrs. Newell, arrived. Thus strengthened, the mission, so far as is known to your Committee, has since continued without diminution; consisting of five missionaries with their wives: holding its primary seat in the great native town of Bombay; and occupying a station at Mahim, distant about six miles on the northern part of the same island, and another distant about 25 miles, at Tannah, on the island of Salsette, of which it is the chief town.

Preaching the gospel, as they have opportunity, to the untold multitudes around them, of whose corruption, darkness, and wretchedness, no adequate conception can be formed in this land, is a principal and daily work of the missionaries. In the prosecution of it, they not only visit the temples and places of resort in the city, but make circuits of greater or less extent, upon the islands, and in the provinces of the continent. In the course of a year, many thousands thus hear from them something concerning the true God and eternal life.

"Our daily custom"—they say in their latest joint letter, dated in January—"our daily custom of addressing the people, wherever we find them, we consider our most important business. In this branch of our labour we find some of our highest pleasures, as well as our chief trials.

"The brethren in Bombay have hired a large room for a school, and have made some use of it for the stated instruction of the people on

the Sabbath. Attendance at present is rather encouraging; and those who assemble, are in general as silent and attentive as could be expected.

During the past seven months, we have taken the following tour for the promotion of our object. Brother Hall visited Panwell, and the vicinity, across on the coast. Brother Bardwell went to Bancote, and several adjacent towns, with some others nearer Bombay. Brethren Nichols and Graves went northward, to Cullian and Bhewndy, with several small places between them and Basseen. In all the towns we distributed many copies of the tracts and portions of Scripture, which we have printed. All these tours were very pleasant and refreshing to us. But we were called to mourn over many many thousands living in spiritual darkness and death; while we could only give to some of them a hasty outline of the way of salvation. There are several important towns, where, if a missionary were permitted to settle, he might enjoy a more promising station than some of us now occupy: We would hope soon to welcome brethren, who will supply at least some of these places."

Of their tours for preaching some idea may be formed from the following extracts.

In the journal of his tour to Panwell, Mr. Hall says :

"About seven o'clock in the morning, Dec. 14, we landed at Panwell, which is about 12 or 15 miles east of Bombay.

"16. I went out among the people three times, which occupied nearly the whole of the day. I found opportunities for communicating religious instruction to a very considerable number of people. In some places, I spoke to 30, 40, 50 or 60 in one company. In another place there were no more than three or four. I distributed a few books during the day. At first, when the people were told I had religious books to give, they could not believe it; but seemed deterred from receiving them, through fear they should

have to pay for them sooner or later. The idea of a gratuitous distribution of books among them, was what they probably never before heard, or thought of. But when they were convinced, that nothing would ever be received of them for the book, and that they were *religious* books, they seemed to be in no fear of receiving them. And the fact of their being *religious* books, was mentioned among themselves more than once, in my hearing, as a reason why they should be received. I soon perceived, however, that only a small part of the people could read, and that I was not likely to dispose of a large number of books, unless I were in effect to throw them away.

"The first person who asked me for books, was a Jew of respectable appearance. I gave him Genesis and John, bound together, and a tract. Of this man I learned something of the state of the Jews in this place.

From these interesting journals we are unable to give any further extracts; but to notice what has been done in the translating of the Scriptures.

"The translating of the Scriptures early engaged the attention of Messrs. Hall and Newell. That the Scriptures in the vernacular language of the people would be of essential importance to the great object of the mission, must be evident to every mind. To the missionaries it was most palpable. And scarcely less palpable were the evils of a bad translation, in its effects upon the minds of the people, in the embarrassment it would occasion to missionaries, and in the waste and loss of time and money.

On this subject they seem to have had very correct views, in coincidence with which the Committee justly observe :

"Not only is a lengthened residence among the people necessary, and a free intercourse with them; but also the practice of preaching to them, expounding to them the Scriptures and conversing with them familiarly on divine subjects. And it

has become a well known fact, that some of the translations of the present age, hastily made without these advantages, have proved unintelligible and useless to the people, for whose benefit they were intended."

Under these impressions, the missionaries say ;

" We consider it our duty, if God should spare our lives long enough, to attempt a translation of the Bible in the Mahratta language, which is vernacular here, and is spoken by many millions of people on this side of India."

Such were the feelings and views with which, about five years ago, they commenced the arduous and responsible undertaking ; and in accordance with them is the manner, in which, as your Committee believe, the work has been prosecuted,

At first they took care that portions of the Scriptures, which they had translated, should be perused in manuscript, by learned and by unlearned natives ; and then ascertained how these portions were understood. As soon as they got their printing press into operation, they began to print select passages, and to distribute them among the people, and use them in their schools. In this practice they have ever since continued ; and the advantages it must have afforded them for revising and correcting, and making their translation in all respects what it ought to be, will be obvious to every mind.

More than a year ago, they had translated the whole of the New Testament and a considerable part of the Old ; and they are by this time prepared for printing and distributing the Scriptures in part, or in whole, as soon and as fast as means for defraying the expense shall be afforded to them, and a due attention to the other departments of their general work will admit. They have laboured in this department with indefatigable diligence.

Besides the great work of translating the Scriptures, they have composed, compiled, and translated several tracts and school books, and some

of them such as must have cost no inconsiderable time and labour.

Another part of their work, in which they have shown the same exemplary industry, is *printing*. As soon almost as they entered upon active operations, they began to feel the want of a printing press. Not only were they without Bibles, tracts, and school books, for the various purposes of the mission ; but there were none to be obtained. There was not even a press with the Nagree type, the proper character for the native language, within a thousand miles of them. Measures were accordingly taken for a printing establishment. With a view to it, Mr. Bardwell acquired some knowledge of the printing business before he was sent out ; and about the time of his arrival, a press, with a fount of Nagree types, which had been engaged, was received from Calcutta. No time was lost in putting it into operation, and early in March, 1817, they finished the printing of fifteen hundred copies of a Scripture tract of eight pages, executed almost entirely with their own hands.

In their first attempt, they had many and great difficulties to overcome, but they have since proceeded in this part of their work with facility and dispatch. At the date of their last joint communication, in the fore part of January last, they had printed, besides the tract now mentioned, the Gospel of Matthew, the Acts of the Apostles, and two tracts, consisting chiefly of select portions of Scripture, all in large editions ; three editions, 1000 copies each, of a tract composed by themselves, entitled, *The way to Heaven* ; another tract entitled, *The compassion of Christ towards sinful man* : the first number of a work, which they have begun, giving a succinct view of Scripture history ; the book of Genesis ; the Gospel of John ; a Catechism, designed especially for the use of schools ; a reading book, also for the schools ; an easy and expeditious method of acquiring a knowledge of the English language, designed for the benefit of those natives who wish to study Eng-

fish and sciences; another school book; and were preparing to print the Epistles of James, Peter, John and Jude. Besides these for the mission, they had printed an edition of the Gospel of Matthew for the Bombay Bible Society; and Christ's sermon on the mount, partly for that society, and partly for the mission. Thus much, amidst all their other labours, they had accomplished with their press, in little more than two years.

The education of native children is an object, on which these missionaries have bestowed very earnest and laborious attention. Their first free school was commenced in the summer of 1815, and in our last annual Report the number of their schools was stated to be twenty-five, and the total of pupils was estimated, from communications which had then been received, at nearly a hundred Jewish, and more than twelve hundred heathen children. In their joint letter, thirteen months ago, the account is more exact, and the total number enrolled in their schools, as regular pupils, is given at 1,019. Besides these, there are large numbers of inconstant and less regular attendants. What additions have been made to the number of the schools, or of the pupils, in the last thirteen months, your Committee have not yet the means of reporting. In their last joint letter the missionaries say, "Applications for new schools are very frequent." But their funds were not sufficient to answer either the necessities of the people, or their own benevolent desires. But the field is wide and the harvest is most plenteous; and this Board and the Christian community may be assured, that if sufficient funds are afforded to those faithful and energetic labourers, few as they are, within less than five years to come they will number in their schools ten thousand pupils.

"In all the schools," they say, "those, who can read are daily employed in reading or committing to memory some portions of the Scriptures or tracts which we have printed." We occasionally pray in the

schools, and instruct them with our own lips." In various respects indeed, their schools afford them very important advantages for the benevolent purposes of the mission. In them they have access, at all times, to many young and susceptible minds, under circumstances eminently favourable for deep and salutary impression; through them, they find, also, the best avenues to the minds and hearts of the parents and connexions of the pupils; and by means of them, they have great facilities, in their visiting and preaching circuits, for distributing the Scriptures, or portions of the Scriptures, and their different tracts, with the fairest hope of their being attentively read.

Mr. Hall has taken into his family, and under his own special care and instruction, two African children; and Mr. Bardwell two Portuguese children.

It is also particularly gratifying to state, that at Salsette the difficulty of obtaining Hindoo children for family instruction, is found not to be so insuperable as at Bombay.

"Our family school of Hindoo and black Jewish boys," says Mr. N. "affords us much satisfaction. We have nine under our care. We are endeavouring, in the tenderest manner possible, to detach them from the idolatry and wickedness of their fathers. Their improvement is very laudable."

The Committee have the satisfaction gratefully to announce one hopeful and interesting convert by the instrumentality of this mission.

In a letter of March, 1819, Mr. Newell writes thus:—

"I have had for some days past, a Nicodemus to instruct, Muhummud Kadin, of Hydrabad.* He came about a month ago to receive, as he says, Christian baptism. He is a Mussulman of high rank, and came down with a train of 20 men. He has sent them all back, and lives here in retirement, and does not wish to be known. He has been with me every day for more than a week past,

* This city is in the province of Golconda nearly due east of Bombay.

but desires the object of our conferences to be kept a secret for the present. He has stated to me his object in conversation, and has put into my hands a paper in Hindoostanee; which is certainly a very curious and interesting one."

A little later is this brief notice from Mr. Nichols:

"Our new convert is now with us. His walk and his conversation are truly encouraging."

MISSION TO THE INDIANS.

"The kingdom of Heaven is like a grain of mustard seed which a man sowed in the ground."

We mentioned some time ago, the commencement of a mission to the Indians by the Rev. Dr. Morse, and the flattering result of his visit to Mackinaw and Green Bay. During his short stay at Mackinaw, the Dr. had the happiness to set in operation an Auxiliary Bible and Tract Society; to organize a Sabbath School, where there were about 300 children growing up in ignorance, destitute of the means of grace, or the common means of instruction. Before his visit there never had been but two or three occasional sermons preached on the Island except by Roman Catholics. Through the Dr.'s influence and pious example, meetings were commenced on the Sabbath for the worship of God, and a subscription of between 4 and 500 dollars raised for the support of the Gospel. We understand the Northern Missionary Society of New-York has recently sent on a man and a woman to occupy this station in the character of Teachers. And we are happy to notice that an important field appears to be in some measure prepared for the harvest by this handful of seed sown.

Dr. Beaumont, Surgeon of the U. S. Army at Mackinaw, states, in a letter of Oct. 2d, that the Tracts left with him by Dr. Morse, have been distributed, and that he frequently sees the soldiers reading them and the Bible; that the Sabbath School con-

tinues and is increasing; and that the people continue to assemble on the Sabbath to hear sermons read, and the number increases weekly. And adds, that through the pious exertions of Dr. Morse, he verily believes that the seeds of reformation and piety are sown in that place, and only want proper cultivation to be productive of great good. "In my opinion," says Dr. B. "now is the time to send on a faithful, intelligent, preacher among this people. His honest exertions, I believe, would be duly appreciated by the greater part of the inhabitants, in the present state of their feelings.

Dr. B. relates a pleasing anecdote of a little girl in the family of Capt. —, where Dr. Morse put up, which illustrates the benefit of pious examples. This little innocent preacher often affects her father's heart, so that he cannot deny her request, by saying with much earnestness, and simplicity *Papa, do say our Father—Dr. Morse did when he was here.*

CORRESPONDENCE OF THE B. AND F. BIBLE SOCIETY.

From the Rev. M. Boissard, one of the Secretaries of the Paris Bible Societies.

I could wish it were in my power to give you an adequate idea of the great good which is doing in France by means of the distribution of the Holy Scriptures. There is not a pastoral visit I pay among people of the middle rank where I do not discover some happy results. I see tradesman making it their duty to read every evening to their families and their apprentices, assembled around them, a chapter of the Bible. The women, particularly, are acquiring a most happy taste for these domestic lectures. Some who could not read, endeavoured to learn the art, in order to be able to read the holy volume for themselves. You behold the Bible regarded in these humble habitations as holy; and it is not without great respect, that it is

taken out of the neat case in which it is carefully deposited after reading. The distribution of the Holy Scriptures in German and French which I have made, in concert with our zealous brother, the Rev. Mr. Monod, jun. in the hospitals, poor houses, and prisons, have there likewise excited the liveliest gratitude, and I am in possession of most touching letters which poor prisoners have written to me, to thank me for having procured for them this source of edification and consolation.

Letter from the Rev. Dr. Pinkerton.

St. Petersburg, 19th June, O. S. 1820.

On the 17th instant we had a very interesting meeting of the Committee of the Russian Bible Society; the mass of intelligence from every quarter of the empire, which was presented at this session alone, would make a volume equal in size to one of your Annual Reports.

His Imperial Majesty has been graciously pleased to purchase from the Society upwards of 9000 Slavonian Testaments for distribution among the troops.

The accounts from Siberia are very gratifying; the Governor-general is unwearied in his labors to further the object of the Society. He has lately established two new Auxiliaries to the Irkutsk Society, one at *Kiachta*, the chief frontier town and mart of commerce between China and Russia, and the other at *Nertchinsk*, another town on the borders of China, famous for its silver mines, which are wrought by exiled criminals from the interior of the empire.

From the Rev. Dr. Henderson, on the same subject.

St. Petersburg, 19th June, O. S. 1820

The important order lately given by his Majesty to the Holy Synod,

relative to the supply of all the Monasteries, Churches, and Priests, with copies of the Holy Scriptures, was heard with feelings of the deepest interest. In connexion with this, and with a view to enable the Society to meet the numerous and heavy demands which are made on our depot from almost every quarter of the empire, it was resolved to stereotype the New Testament in Slavonian and modern Russ; and, as the necessary measures in preparing matrices, &c. were already taken, in the anticipation of this resolution, we expect the work will commence in the course of a few weeks, and that, before the end of the year, we shall have at least 20,000 copies of the Gospels and Acts ready for distribution. The translation of the Epistles is in progress; and we hope by that time to have them also in the foundry.

New Societies have been formed at *Wishni-Wolushok*, *Marshansk*, and New Associations at *Peistel* and *Helmet*, in connexion with the Pernaue Fellin Branch Society.

The Kaluga Bible Society is distinguishingly active, and has emptied its depot in the course of a few months. The same testimony must be borne to the Tamboff Committee, who ordered 20,000 copies of the Scriptures last year, and have now sent in a fresh order for 24,000. The Kishene Committee find it utterly impossible to satisfy the demands of that quarter. In two months they have sold copies for about 2,000 rubles. Nor is this ardent desire to possess the Scriptures expressed by those only who name the name of Christ: the Tartars of *Tarsk* in Siberia, have sent 50 rubles to the Society, and one of them in particular appears very anxious to obtain a copy of the whole Bible in Tartar. The Bible Association of Omsk has requested copies of the Tartar New Testament for distribution among the Kirgisian Sultans.

The following Letter, written by a boy of twelve years of age, cannot fail to interest every friend of the Bible.

"Most honoured Members of the Slavian Bible Society in the Government of Orel,—

"My father serves the Emperor. My grandfather, with whom I live, is blind. My two grandmothers are both old and infirm. My mother, alone, by the labour of her hands, supports us all; she herself taught me to read. I have a desire to read the word of God; but I have no books except the Psalter in a very tattered state. My blind grandfather has by the ear alone acquired a great knowledge of divine things, and likes very much that I should repeat something to him by heart.

"Confer on me, I pray you, a holy book. I hear you have it, and that you distribute to those who have money, for money; and to the poor, for nothing. I will read it, and I will pray to God for you."

IVAN,

The Grandson of the Blind Stephen.
Nov. 1819.

A very interesting anecdote was also communicated by a priest in Kazan. It is customary, on the eves of the great feasts in the Greek Church, to read the Acts of the Apostles to the people who are assembled in the Churches. A young woman had recently gone as usual, and, walking up and down, happened, as she passed the reader, to hear something that arrested her attention. She listened, and the more she heard, the more did she feel interested, and was chained to the spot till the reading of the Scriptures was finished.

The following day, she went to the priest, and expressed her earnest desire to be permitted to read the book which she had heard read the preceding evening in Church. He immediately took down one of the Society's New Testaments, and beginning to read the portion of Scripture she had heard in the public service: "Yes," she exclaimed, "these are the very words." She was now almost in an ecstasy, and taking the New Testament home with her, she sat up two whole nights, in order to read through the Acts of the Apostles. On returning the New Testament, she could not sufficiently extol it, but delivered it into the hands of the priest, with downcast looks,

A

and a strong degree of reluctance, which plainly intimated that she would have kept the volume if she durst. You may conceive what was her joy when she was presented with the treasure which she prized so highly.

I cannot conclude without informing you that a part of the gain of the Archangel Merchants has been consecrated to the Lord, and their substance unto the Lord of the whole earth. They have recently had some very advantageous privileges conferred upon them by his Imperial Majesty, and, as an acknowledgement for the favour, they have made a donation of 1,000 rubles, to the Russian Bible Society.

From the Rev. Dr. Steinkopff.

Waldbach in the Steinthal, 12th June, 1820.

I write this from the same place and house which have left so strong and indelible an impression on your mind. To save time, I went to it direct from Nancy, having to travel through a mountainous and woody country, abounding in romantic scenery.

I cannot describe the veneration I felt, on approaching Mr. Oberlin; this servant of God, and benefactor of man, in his 80th year, is full of health, vigour, and activity, and gladly spends his remaining strength in doing good. Serenity and cheerfulness are depicted on his very countenance, and he delights in communicating to his Christian friends something of that peace of God, which possesses his own soul. I found him surrounded by a party of Ladies and Gentleman, who came from a distance, for the express purpose of seeing so distinguished a patriot and Christian; and I admired the liveliness and variety of his conversation, which, without the smallest stiffness or obtrusion, was constantly directed to some useful and edifying purpose.

Yesterday I attended divine service in his church; notwithstanding a pouring rain, it was completely filled. The order and regularity of the congregation, the devotion, seriousness, and modesty, legible in so many faces; the energy and parental affection of the preacher; and the filial reverence and fixed attention of the hearers, affected me even to tears. The text was beautiful, "He shall see of the travail of his soul, and shall be satisfied."—When he adverted to the millions whom the Son of God had already collected, and was now collecting, from among different nations, and kindreds, and tongues, and people, separated from each other by lands and seas, and yet united by the endearing ties of his pure religion the old man became quite animated; and I felt constrained to bless God for employing the British and Foreign Bible Society as one mighty instrument to gather together in one the children of God that are scattered abroad.

Within three short weeks the peaceful mansion of this Christian Philanthropist had received three new members. Mr. Oberlin's assistant in the ministerial office (the Rev. Mr. Kraft) assured me that every house in the five villages under his pastoral care was now provided with a Bible; and that every child who came to his catechetical instructions, brought a New Testament with him. But, for the sake of those who applied from a distance, I gladly complied with his wish to furnish him and his son in Rothan with 120 bound German Bibles and Testaments of the Strasburg Edition. After divine service, three catholic peasants applied for De Sacy's Testament. One paid three francs for a copy. He gave Mr. Oberlin the pleasing information, that many of his Catholic neighbours had already procured the New Testament, and were in the constant habit of reading it. Mr. Oberlin's son, who lives on the most friendly terms with the Catholic priest, lately presented his schoolmaster with a copy. The parochial schools in the Ban de la Roche are

extremely well conducted; and I heard the children repeat many a beautiful passage in the afternoon-service, after which I accompanied the venerable patriarch in some of his pastoral visits. Wherever he went, respect and affection followed. The very children hailed his appearance: they immediately produced their Bibles or Testaments, and read to him, or listened to his truly paternal exhortations and admonitions. Would to God that every town, village, and hamlet, were blessed with such a pastor!

REVIVAL IN A SABBATH SCHOOL.

Pall Mall (England) Sabbath School.

Our feeble labours which for several years had not been attended by any apparent success, have of late been abundantly owned and rewarded, by a remarkable change which has taken place in many of the young people belonging to our school, and that in some whom we had almost given up as being proof against all admonitions and reprehensions; for God, whose thoughts are not as our thoughts, has been graciously pleased to manifest his unbounded mercy, by bringing many of them to a deep sense of their lost condition as fallen creatures, and by revealing his Son to them as an all sufficient Saviour.

It may not be uninteresting briefly to mention the manner in which this revival took place. About eighteen months since, a meeting was commenced on Sunday evenings, after the close of public worship, in the school room under the Chapel, for the purpose of addressing the eldest children and young people upon subjects connected with their best interests, but this did not seem to produce any good effects for more than twelve months. About the close of last year however, we had the satisfaction of witnessing very singular evidences of the work of the Spirit of God, upon many of the young people: some of them were so deep-

ly convinced of their woeful state as guilty and undone creatures, as to oblige them to weep bitterly, and cry out with the utmost concern, "What shall we do to be saved?" others rejoiced exceedingly in the complete salvation which is in Christ, and sang sweetly of redeeming love. Twenty-five of them have already joined the church, and their conversation, hitherto as far as we can ascertain, has been as becometh the gospel. Several more are under serious impressions, who will, doubtless, ere long join us in church fellowship. It is our earnest prayer that the arm of the Lord may continue to work effectually amongst us, until all our children, from the greatest even to the least, are brought to a saving knowledge of him. The beneficial effects of this revival are manifest throughout the school at large, and there is now no difficulty in getting the children to do whatever is required of them. "These are the Lord's doings and they are marvellous in our eyes."

This imperfect relation will, we trust, tend to encourage our fellow-labourers in Sunday Schools to persevere in the use of every means calculated to impress the youthful mind with the necessity and importance of early religion; for though they may have to sow in tears of sorrow, they shall assuredly reap with joy and gladness. "Their labours shall not be in vain the Lord."

PROFESSORSHIP.

Synod of South Carolina and Georgia.

"Synod in Session at Upper Long Lane Church, 11th November, 1820.

"A communication received from the Synod of North Carolina, inviting the co-operation and assistance of this Synod, in an attempt to endow a Professorship in the General Assembly's Theological Seminary at Princeton, was read; and after mature deliberation, the following preamble and resolutions, without a dissenting voice, were adopted, viz.—

"Whereas the Synod of South Carolina and Georgia are deeply sensible of the urgent demand for able and faithful ministers of the gospel, both at home and abroad; and are anxious to employ the most efficient means in their power to relieve the spiritual wants of their perishing fellow-men, by sending them teachers, who shall break unto them the bread of life, and feed them with knowledge and with understanding: Whereas, they believe that the Theological Seminary under the care of the General Assembly, is happily adapted to increase the number and promote the harmony and usefulness of our future ministry, by bringing them extensively acquainted with each other, and furnishing those means of intellectual and religious improvement, which under the blessing of Almighty God, must have a tendency to render them "able workmen, that need not be ashamed, rightly dividing the word of truth:"

"And, whereas, they feel cordially disposed to encourage the laudable exertions of their brethren of the Synod of North Carolina, by co-operating with them in this labour of love; therefore, humbly imploring the smiles of Divine Providence, and confidently relying on the cheerful and generous assistance of the people of their charge, in accomplishing an object so deeply involving the honour of the Divine Redeemer, and the good of immortal souls;

"Resolved, That this Synod will assume the responsibility of raising within the space of five years the sum of fifteen thousand dollars, towards the endowment of a Professorship in the General Assembly's Theological Seminary at Princeton.

JOHN COUSAR, Clerk pro tem.

Rev. Mr. WARD's Visit to America.

To the Citizens of the United States.

The state of INDIA cannot be contemplated by the benevolent mind of

a Christian without the most painful feelings. Wholly given to idolatry, and instigated to self-murder by the accursed doctrines of their Shaster, the condition of its inhabitants had long been considered as hopeless.—Three Christian Philanthropists, Messrs. Carey, Marshman, and Ward, commiserating the degraded state of one hundred and fifty millions of the human family, determined in the strength of their Divine Redeemer, to devote their lives for the introduction of the Gospel of Salvation, and the oracles of truth amongst them, as antidotes to the moral poison of their polluting doctrines.

For some years they laboured without much encouragement. The Christian world on both sides the Atlantic, have looked with a tender and fraternal solicitude towards these faithful labourers—Great was their enterprise, mighty their object, and unremitting their diligence.—They acquired a knowledge of the languages spoken in India, and have been chiefly instrumental in translating the Scriptures into twenty-five different dialects.—Nearly a thousand natives have been converted to Christianity, some of whom have proved acceptable preachers of the Gospel of Jesus Christ.

To proceed successfully in the great work of enlightening so many millions, it is essential that a College be established for the instruction of native youth, as the most suitable missionaries to become useful and acceptable to their prejudiced countrymen. One of these may be educated for 45 dollars a year; and \$67 a year will support him in the field as long as he lives.

To solicit aid for accomplishing this benevolent object, the Rev. Wm. Ward left Serampore in December, 1818. He has obtained in England and Scotland, more than sixteen thousand five hundred dollars, and would be glad to realize in the United States, about six thousand dollars more. As his stay will be necessarily too short to enable him to visit the interior of this country, the undersigned will cheerfully receive such

donations as may be enclosed to them for the object.

Fellow Citizens—can a more noble object be presented to your view—the highly favoured inhabitants of the **WEST**, are called upon to lend their friendly aid to bestow on the **EAST** the light of that gospel, which proved so blessed a means of improving the condition of their own once idolatrous ancestors: and every contributor in this glorious cause, will have the satisfaction of cheering the heart of one of the three honoured labourers, who have sacrificed country, kindred and ease, for the important object of introducing the light of truth to a benighted and suffering population.

Mr. Ward has travelled more than eighteen thousand miles to solicit aid from American Christians, whose wonted benevolence will not suffer him, it is fondly hoped to experience any other feelings than those of gratitude and esteem, elicited by a cordial co-operation in this act of sublime benevolence.

DIVIE BETHUNE, *New-York.*

ROBERT RALSTON, *Philadelphia.*
Nov. 25th, 1820.

From the Religious Remembrancer.

SYNOD OF PHILADELPHIA.

Narrative of the State of Religion.

From the accounts received by the Synod of Philadelphia, respecting the State of Religion in their bounds, it appears that they have reason to be thankful to God for the care which he exercises over his Church. For although he has not been pleased to grant any general revival, by the plentiful out-pouring of his Holy Spirit—yet the cause of genuine piety appears to have made progress during the past year. In many parts of that portion of the Church which is under our care, he has shown that he regards the prayers of his children in behalf of Zion that “His arm is not shortened that it cannot save, nor his ear heavy, that it cannot hear.”

Synod are pleased to learn, that in most of their congregations there is a respectful care paid to public worship.—Ministers preach the Gospel in its purity and simplicity, and adhere strictly to the system of doctrine and government contained in the Confession of Faith;—and the people generally manifest a disposition to submit to those who are called to rule over them in the Church, and to yield assent to the truth as it is in Jesus. Few cases have been heard of among them, in which fundamental errors have made their appearance; and where they have appeared, they have been openly opposed and discountenanced.

In some measure, the Churches are growing in harmony and love, and are uniting their influence to build up the cause of the Head of the Church; and they are not left without the pleasing hope that the God of grace will ere long visit with the reviving and consoling influences of his Spirit, those parts of our bounds in which coldness, lukewarmness, and formality have long prevailed. In several of our congregations, this hope is cherished by the late appearances. Synod have learned that in one congregation, a very happy change has taken place, which is considered as a consequence of a day of fasting and special prayer.

Sabbath Schools continue to occupy the attention of the friends of religion. Such as were in operation at the last meeting of Synod, are continued; and they who began some years ago in this benevolent and highly important cause, are provoking others to love and good works of a similar kind. New schools have been established and conducted with zeal and harmony; many precious youth are instructed in these institutions, who were growing up careless and ignorant of the great and important concerns of their souls. It merits particular attention, that in some Churches where the additions to the communion have been larger than usual, the accessions have been principally made from those who have been taught in Sunday Schools.

It is with pleasure the Synod learn that there is a growing attention to prayer meetings. In many of our congregations, the people of God seem to be more deeply impressed than formerly, with a sense of the necessity of joining together in supplicating the Throne of Grace for the prosperity of Zion; and they who have engaged in this work, have found that it has been at once pleasing and profitable. Many Societies of this kind are composed of females.

Bible Classes, Missionary, and Education Societies, are still supported, and still promise much good to the young and rising generation, and the destitute parts of the Church.

In the city of Philadelphia, particular attention continues to be paid to the instruction of people of color; and the Synod rejoiced to hear that that unhappy class of them that are employed in sweeping chimnies are not overlooked.

Among the various benevolent operations of the Church at the present day, the regard which is manifested to have sea-faring men taught the principles of our holy religion, is very worthy of being remembered with joyful hearts. In the city of Philadelphia, this class of men are engaging the sympathy and the exertions of the members of our Synod, in that quarter of our charge; and there is reason to hope that this long neglected order of men will soon be made to rejoice with heavenly joy, and will be active in diffusing the light of salvation over distant lands, which have been long covered with the shadow of death.

In one of our Presbyteries, good has resulted from a distribution of their members into classes of two, who have travelled through the bounds, preaching the word and giving friendly exhortations in families and societies. Such as have engaged in this plan, have considered it happily adapted to make deep and lasting impressions on the minds of the people.

While Synod would express their thankfulness to the great Head of the Church, for what they have

heard of the gradual growth of genuine religion, they would express their sorrow that there are still many in our connexion who manifest great carelessness about those things which belong to their peace. This circumstance is a loud call to the real friends of Jesus, not to relax their diligence and zeal, but to be earnest and fervent at the throne of grace; resolving, that for Zion's sake, they will not rest, and for Jerusalem's sake they will not hold their peace until the righteousness thereof go forth as brightness, and her salvation as a lamp which burneth.

Lancaster, Pa. Oct. 26, 1820.

From the London Jewish Expositor

LONDON SOCIETY FOR EVANGELIZING
THE JEWS.

Extract of a Letter from Mr. Bernhard Goldberg to the Committee.

Most respected Fathers and patrons
in Jesus Christ,

With peculiar feelings of love and gratitude to God must I tell you, how much the instruction of the Rev Mr. Herwig, has been blessed to my dear family. The heart of my wife is now in fervent love attached to her Saviour. With disgust and shame does she now look back upon her former Jewish follies, and seeks her only comfort at the feet of her merciful Redeemer, Jesus Christ. My heart leaps for joy in the Lord, that he has given to my wife such a believing heart, ready to sacrifice her own will, and to follow the will of her God only. My children also are drawn nearer to the Lord. They are led to reflect upon their natural depravity, and sinful propensities, with deep shame and repentance, and they turn in the simplicity of their hearts to Jesus, with a serious determination to live henceforth to him alone, who by his blood has purchased them for his property. May the Lord be exalted for all his goodness and faithfulness, he bestows upon me and my

house, who has redeemed our life from destruction, and crowned us with loving kindness, who has delivered us from Jewish darkness, and brought us to his saving light. Yea, honour and thanksgivings to him, to all eternity. Amen.

I assure you, that it is my full determination, to follow the Lord with willingness of heart, wherever he will send me. You may therefore, in his name dispose of me, as you please, and I shall always shew you unlimited obedience. I am fully convinced, that the Lord will regulate all my circumstances in such a manner, as he will find it convenient for myself and my family; and therefore I may be assured of his assistance, even under occurring difficulties.

May I to that effect indulge in a respectful wish? It is this: that I may soon be informed of my destination, and the place of my future activity, and that this may be appointed, with a kind regard to my four daughters, in such a manner, that I may not be destitute of the means for their education for a Christian domestic life. But if the means for the formation of my children should not be found in the places of my future residence; I would recommend to your fatherly benevolence the care for the education and instruction of my children, and I would do that the more confidentially, as you will kindly sympathize with the feelings of a parent, when necessity bids him to part with his children. I feel it deeply how great the exertions, how manifold the sacrifices are, your charity has devoted to me and my house, for the sake of the Lord and his people. Never shall I suffer my obligations to you and the Lord to be forgotten. With lively gratitude shall I avail myself of every opportunity practically to acknowledge that obligation. With these feelings of gratitude, respect, and Christian love, I have the honour of subscribing myself most respected fathers and patrons in Jesus Christ,

Your humble Servant,

BERNHARD GOLDBERG.

*Extract of a Letter from Mr. Herwig
to the Foreign Secretary.*

Eslingen, June 9, 1820.

Reverend Sir,
Dearest Brother in Jesus Christ,
Blessed be the Lord for his unspeakable mercy! He has looked upon our poverty, and given blessed and encouraging success to what we have undertaken, trusting in his grace. To him, and to him alone, be all the honour and glory given: Golberg, his wife, and eldest daughter, 14 years old, will on the 11th instant, for the first time be partakers of our holy communion, which will be publicly held in the church, and for which I have given them some particular preparation. We may confidently hope, that the whole family will continue faithful to the Lord. Both we here and our brethren in Stuttgart agree in that hope. While Golberg the father, remains here, I shall lend him my assistance, in laying a good foundation of such acquirements as a teacher of youth ought to possess, and in shewing him the best method for communicating them to children. He expresses in his letter himself his views of enabling himself for usefulness in that way. We are now looking out for your observations and resolutions, with respect to all that hitherto has been done here.

Meanwhile I remain,

Your's respectfully,

HERWIG.

*Extract from the Speech of Dr. Griffin
at the last Anniversary of the American Bible Society.*

Sir, I congratulate you that we are suffered to live in such a day as this. A glory has been reserved for these times greater than that of the Augustan age. I speak not of the march of civil liberty; I speak not of the prodigious inventions which distinguish the period; I allude not to the great advances made in those physical sciences which subserve the useful arts; I mean the far greater glory

of those splendid plans of benevolence which mark the present age: I mean especially the glory of the age concerned in giving the Bible to the world. This is the sublimest of all charities. If we regard only its bearing on the order of society, in what way can we so largely contribute to the temporal comfort of mankind? Take the map of the world, and encircle with your pencil those countries where woman is not a prisoner or a slave, where life and property are secured by any thing like a well regulated police, where civilized manners have obtained, and general science has burst the fetters of the mind; and you will enclose precisely those regions on which the rays of revelation shine. The boundary of light is the pale of Christendom. In sending forth the Bible, you open the flood-gates of every thing that can bless mankind, and not only pour a mighty river through the arid regions, but by ten thousand courses lead out a streamlet to water every plant. Speak you of griefs? it is soothing the troubled heart with the only consolation which sorrow knows. Speak you of maladies? it is extending the only medicine to the great lazaret house of the world. Speak you of the deathless soul? it is changing the condition of millions from an eternal prison to an immortal throne. This is the cause which involves all the happiness and hopes of men. It involves the great interest of infinite wisdom and benevolence. It is the cause of the universe. The happiness of all worlds is staked on those vast exhibitions of God that are made in the plan of redemption which the gospel reveals. Spread that gospel before every eye, if you would fill the earth with the glory of God. In every point of view, this is the greatest and most momentous cause that ever engaged the attention of men or angels. The Bible Societies which ennoble the present age, breathe the very spirit of the heavens. They breathe the very spirit of the angelic choir which broke the midnight stillness over the plains of Bethlehem. They are acting over again the scene of

Pentecost. For if they cannot confer on modern missionaries the gift of tongues, they put into their hands the numerous translations of the Scriptures, and thus enable them to proclaim to all nations, in the language of each, the wonderful works of God. And if in a superior state of existence, it shall be our happy employment to convey to other orders of creatures a knowledge of God, even that sublime course, "high in salvation and the realms of bliss," will be only pursuing in a wider sphere the plan of the Bible Societies. If the eye of an Isaiah, looking out of distant antiquity, could have seen this day, when the scriptures which he helped to proclaim, are carried to the nations by the united labour of legislators, prelates and princes, how great would have been his joy.

Did I hear one say there is no need? Why then did the trumpet of Isaiah sound? and why the tones of David's harp? If there is no need to send the scriptures to the heathen, why were prophets inspired to give them to us? But if these sacred records have shed the light of heaven around our feet, if they have transfused their consolations into our hearts, and planted their promises underneath our hopes, are we not bound by every principle of gratitude to extend them to others?

It is interesting to trace the causes which have roused the world to this great career. Among the events fixed in ancient prophecy, which were to "repay recompense to the *islands*, (or to the countries beyond the Mediterranean from Judea,) and bring on a day when they should "fear the name of the Lord from the west, and his glory from the rising of the sun;" among those events, it was long ago predicted, with an eye upon the present day, that "when the enemy"

should "come in like a flood, the Spirit of the Lord" would "lift up a standard against him."* And it is a memorable fact, that out of the heavings of Europe, agitated by the storms of infidelity, the whole community of Bible Societies have arisen. The greatest effort ever made to destroy the Bible, has been followed by a union of nations to give the Bible to the world. Nor is this order of events merely providential; the Spirit of God has moved in a line with second causes. The zeal for the Bible has been roused by the zeal manifested for its destruction. Kings have come down from their thrones to aid the sacred cause, because they saw that the order and happiness of society rested on the Bible. Greece and Rome could preserve the frame of society without the Bible, for they had the aid of another religion. But it is too late for the nations of Christendom to go back to the mythology of the heathen. If they give up the Bible, they must do without any religion,—any thing to restrain the selfish passions of men, any thing to sooth the anguished mind in adversity, any thing to cast a ray of light upon the darkness of the grave; and if in righteous judgment the conscience is left sufficiently seared, nothing remains but the dark and gloomy profound of atheism. The nations of Europe have seen a short and partial experiment of what the world would do without the Bible, in the French revolution. They have gathered around the tremendous crater, and looked down into the boiling deep, and seen all the materials of hell preparing to be disgorged upon the world. They have fled back from the bellowings of the mountains, and lifted up their hands to the God of the Bible.

* Isaiah lix. 18, 19.

